The Provision for AAKHIRAH

English Version of

ZAD E RAH

Maulana Jalil Ahsan Nadvi

IN THE NAME OF ALLAH
THE BENEFICENT, THE MERCIFUL

THE

PROVISION FOR AKHIRAH

English Translation

Of

[ZAD-E-RAH]

By

MOULANA JALIL AHSAN NADVI

Translated
By
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DETAILSOF PUBLICATION

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DEDICATION

I dedicate this book

To

the everlasting inspiring memories of my beloved father,

Late Sheikh Hafizullah,

my extremely sweet & innocent mother,

Late Bibi Rukayyah,

my extraordinary talented elder Brother,

Late Dr. Jameel Ahmad Siddiqi,

Professor of Mathematics, University of Laval, Quebec City, Canada

who once rightly claimed

“to have kindled in me the fire to acquire knowledge”

when I was still in my teens

&

the brothers and sisters who will be benefiting from this book

in transforming their lives to be the Da’ee Ilallah in the

current millennium living and dying for the pleasure of Allah alone.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

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IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

F O R E W O R D

The path of Dawah and Movement is full of or replete with obstacles and hindrances. The dayiah should equip himself/herself with the necessary provisions to suffice him/her on this path in order to attain the supreme success, namely, Allah’s pleasure.

To illustrate the necessity of such a provision for the dayiah, let us look at the example of the car. It cannot run without oil [gas]. If the car does not have oil [gas], it will never render any good to its owner. Similarly, a dayiah without spiritual provisions is like a lifeless corpse.

Allah (SWT) emphasized this fact saying in [Surah Al-Ana’m: 122]:

“Is he who was dead and We have raised him unto life, and set for him a light wherein he walks among men, as him whose similitude is in utter darkness whence cannot emerge? Thus is their conduct made fair-seeming for the disbelievers”.

The main springs of spiritual provision in Islam are to be found in the Qur’an and Sunnah. While we have a plethora of writings about the spiritual provision the Qur’an gives, the Sunnah of our beloved Prophet Muhammad (S) as a potential source for spiritual guidance has not been given the attention it deserves. Even though the collection of Bukhari, Muslim and the rest of the authentic collections of Hadith are at our

disposal and Alhamdulillah, have been translated into major languages, yet a coherent, well-selected and integrated spiritual diet for the dayiah is hardly to be found.

This timely book, Zaderah – The Traveler's Reliance, comes to fill this void and quench the thirst of the seekers of better provisions to meet the immense challenges the Dawah is facing these days.

I had the privilege of going through the manuscripts and the translated Ahadith from Arabic into English and I have the honor to report that the translator has done an excellent job in the translation. May Allah (SWT) reward him immensely and may Allah (SWT) guide many hearts and minds through this book.

Ibrahim Najm, Ph. D
New York
Dated December 9, 2001

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

Preface by the author, Maulana Jalil Ahsan Nadvi

All praise is for Allah (SWT). Prayers and Salam be on Muhammad (S), the last Prophet of Allah and his companions. May Allah bless them all!

The world is a passage. Human caravans are constantly passing through it in a chain. The entire life is a continuous journey. Every individual human being is a wayfarer. Everyone has to complete his journey irrespective of the fact whether he likes it or not. The wayfarer always cares for his traveling expenses [Zad-e-rah]. One who travels without wayfarer's expenses, he encounters different kinds of troubles and difficulties and ultimately has to cut short his journey. Similarly, in life the wayfarer does need the traveler's reliance. In my humble way, I have prepared this collection [of Ahadith] that he [the author] and others may make it as the reliance of the traveler for their lives.

On the pattern of Rah-e-Amal [another collection of Ahadith by the author], there are two regular Chapters " The Model of Rasulullah (S)" and "the models of his companions". But this time a lot of other things have been added that may satisfy the needs of the readers. In addition to that, a Chapter of comprehensive Ahadith has been introduced. It contains those Ahadith that spell out many advices that Rasulullah (S) delivered at a time. It is something new.

I have taken care of the following precautions while preparing this collection:

* To the extent of my knowledge, I have avoided those Ahadith that did not meet the standards or the criterion fixed by the Muhadditheen [the compilers of the Ahadith].

* I have also restricted myself from giving long Explanatory notes.

* I have taken special care to use simple and commonly understood language.

I pray to Allah (SWT) to make this collection useful to His servants and a source to earn His pleasure for deliverance on the Day of Judgment. Ameen!

"Our Lord Accept [it] from us. Lo! Thou, only Thou are the Hearer and the Knower" [Al-Baqarah: 127]

Humbly, Jalil Ahsan

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

P R E F A C E

Islam came to the United States of America in the form of a religion in the manner Judaism and Christianity are understood in the West. Hence it remained restricted to some rituals of Ebadah - Salah, Sawm, Hajj, Zakah and celebration of Eid. It revealed itself in the names of the people and their nomenclatures. It was a kind of traditional Islam with no motivating force behind it and limited attraction for others to enter in its fold. The full scope of benefactions to humanity was rarely apparent. The concept of Al-Deen, the way of life, covering the entire spectrum of human endeavor, both at individual and collective levels, was missing.

However, in spite of this obvious deficiency, a significant number of under- privileged and deprived people of America, especially the African-American joined its ranks. They entered in its fold in hundreds of thousands in the outgoing 20th century and millions more are expected to knock the door of Islam within a few decades now onward. Soon the Latino-Americans and Native –Americans will follow suit. The acceptance of Islam by Caucasian-Americans is a bit sluggish. It needs especial attention to attract them to enter into its fold.

Our mission, at this juncture, is to present al-Deen al-Islam, as the only way of life ordained by Allah, aggressively to the pluralistic society of America in detail. It tells to humanity as how to live, act and behave on this earth, delivering justice and peace to suffering humanity.

WHERE HUMANITY STANDS TODAY:

The Creator and the Sustainer in His infinite mercy had been kind enough to send His appointed Messengers for the guidance of mankind. Innumerable Prophets of Allah came to this world at different times and at different places in a continuous process. Adam, Noah, Abraham, Moses, Jesus and Mohammad [peace be upon all of them] were the most prominent prophets of Allah. All of them had received revelation from their Lord at their respective time. The Torah, the Talmud, the Bible and the Qur'an are the known Scriptures. Out of these four Books, only the Qur'an, the last Book of Guidance, resonates as it was spoken fourteen hundred years ago. It is now available to mankind intact in its original shape. It can keep the humanity on the path of righteousness, help in getting its innumerable problems resolved justly and fairly to the benefit of mankind, attain peace and equality before law for every individual human being and inspire them to lead a well balanced and orderly life both at individual and collective levels. The Qur'an has played marvels in the past and it can do so again, provided its system is implemented in its totality.

ESTABLISHING THE ISLAMIC WAY OF LIFE:

However, establishing the Islamic system of life in the modern world appears to be a hard job. It will need selfless and painstaking efforts, especially when the secular West is determined to oppose its emergence anywhere on the surface of the earth as a political entity. The entire world of Kufr [rejection of Allah's authority] and Shirk [making partners with Allah] is united in this respect. The Big Seven plus Russia, India, China and the Zionist State of Israel have evolved a conspiratorial hegemony to thwart Muslims efforts wherever they see even its emerging shadow. The cases of Algeria, Nigeria, Sudan, Pakistan and Afghanistan and that of Central Asian Muslim countries are before us. The question

arises: will our adversaries be able to do it, if a true Islamic Movement works within the bounds of its natural process in a peaceful manner? In effect the efforts that were made so far in the Muslim world were abortive, inconclusive, half hearted and were suffering from some kind of economic or political expediencies. In my considered opinion, it was not only the interference of the West but the shortcomings of the Islamic Movements and the indolence of the Muslim masses too that had caused the failure of the emergence of Islam as a political entity, at so many places in the Muslim world.

The Islamic Movements around the world could not foster the requisite amount of urge among their respective masses for the Islamic way of life. They could not build an effective team of Da'ees/Islamic workers in proportion to respective population of the country concerned. They failed in developing model Islamic communities in their midst, demonstrating the functioning of an Islamic society in the context of the present world. Equally, they could not develop feasible strategies to attain their objective within their own geographical bounds, especially in pluralistic societies and abroad, familiarizing their adversaries with the blessings of the Islamic system. They could not make genuine efforts to solve the human problems Islamically at least on paper and produce some documentaries to that effect, except one on interest-free banking. In the absence of homework, their success would have been a miracle. They were bound to meet failure, even if they would have come out successful anywhere either through ballot or bullet. They all claimed, and are claiming that they were struggling for Iqamatuddeen [establishing the Deen of Allah] but in fact they did not follow the rules and the process as prescribed and demonstrated by Rasulullah (S) <u>in its entirety</u>. They should have learnt a lesson from the like-wise efforts in the past and the mistakes that are being committed by the contemporary Islamic Movements around the world.

It was Rasulullah (S) who laid down the road map of the process of Iqamatuddeen, demonstrated and pinpointed the step-by-step progress and the milestones through which the Movement should pass. He (S) is our model in all respects. He (S) established a model Islamic society and a state on that pattern. The Islamic Movements of today have no choice but to follow the same process from the beginning to the end. There is no shortcut method in Islam.

THE PROCESS OF IQAMATUDDEEN FOLLOWED BY RASULULLAH (S):

I. The Adage of Imam Malik [R]: Centuries have passed after Rasulullah (S) and his rightful four Caliphs; Allah's Deen could not be established again in its totality. The question arises why it is so? It reminds us of the adage of Imam Malik [R], " The fate of the later part of this Ummah can be revived only through what has helped in the beginning". It means we have to examine what Rasulullah (S) did to get the authority of Allah established on earth. What process and strategies did he (S) introduce and observe? What were his needs and priorities? These are the historical facts and a truthful criterion for the present and the future Islamic Movements to follow without any deviation. I will elaborate on them, Insha Allah, in a sequence as follows.

i. When Allah (SWT) ordained Rasulullah (S), " Arise and warn. And glorify thy Lord" [Al-Muddathir; 2-3], he (S) needed two things: the Guidance; and a team of dedicated and devoted workers to get his mission fulfilled. The Qur'an came from Allah as the Book of Guidance and Rasulullah (S) built the requisite team gradually through his Dawah efforts [calling the people to the fold of Allah].

ii. Those who responded to his (S) efforts of Dawah Ilallah, he (S) educated them, trimmed their character and

transformed them into trustworthy characters on the basis of Iman [belief] in Allah and His Prophethood (S), accountability in Akhirah [the Hereafter], the concept of Amanah [trust], longing for Jannah and fear of Hellfire. After struggling hard for13 years, he (S) built a team of 124 Sahabah [companions] in Makkah and through the magnificent Dawah efforts of Musaa'b b Umair [R], he (S) got 63 people from the tribe of Aus and 173 from the tribe of Khazraj of Madinah. This was the total strength of his (S) companions out of which he (S) put up about 313 in the Battle of Badr and prayed to Allah, "If Your promised help does not come now, You will not be worshipped, La Tabud"[Ibne Hisham Vol. I]

Rasulullah (S) produced these living models of Islam in the midst of Kufr and Shirk of the time. On the same pattern, the Islamic Movements of the day have to produce such living models in the midst of their pluralistic societies. The models that people will love and move in our present day societies.

iii. Rasulullah (S), while in Makkah, challenged the authority of idolaters and condemned their idols and their systems, right from the outset. The Batil did not accept this condemnation. In consequence, Muslims were put to trial and tribulations all around but Dawah Ilallah [calling the people to the fold of Allah] continued aggressively unabated. It helped in building the trustworthy characters for the Islamic Movement [the Jamaah].

iv. The society of Makkah was infested with all kinds of social problems: there was no peace except in and around the Haram, lopsided economy mixed with poverty all around, no human rights, no rule of law, no basic education [only seventeen persons were literate], no sense of justice except tribal rituals and hegemonies. Although Rasulullah (S) was concerned with these issues and thought about them in the

cave of Hera, he (S) did not undertake or tackle, however, any of these problems of the Makkan society when he (S) was assigned the responsibility of Prophethood. He (S) concentrated wholly and solely to correct the individuals who constituted the society. If the individuals are reformed and a team of such rejuvenated brothers and sisters is available, the condition of the society could be revived easily as Rasulullah (S) did. If you permit me to say, they were the "willing horses" to establish the Deen of Allah [the Islamic system] on themselves, on their families and the society at large, sacrificing everything for its sake.

v. When such a team was available, Hijrah took place. Hijrah was the process of consolidation of the scattered numerical strength of Muslims [the model characters of the time] at Madinah. It was so important that Hijrah became the criterion of Iman and Kufr – belief and disbelief. [Verses 72 - 75 of Chapter Al-Anfal; Verses 75, 97 to 100 of Al-Nisa of the Qur'an and many Ahadith confirm it].

vi. The idolaters of Makkah could not tolerate this situation, of concentration of Haqq [truth] at Madinah that was now the Center or Head Quarters of the Islamic Movement. The idolaters attacked time and again to annihilate the emerging political entity of Islam in Madinah. Battles of Badr, Uhud and Trench took place one after the other during the first five years of Hijrah. Simultaneously, the Movement went on gathering strength through incessant Dawah efforts, increasing the numerical strength of the Muslims and multiplying the team of Da'ees/Islamic workers in its wake till Makkah was conquered peacefully in the eight's year of Hijrah. The Deen of Allah [the Islamic system] became dominant in the Arabian Peninsula within the next two years.

This is how Rasulullah (S) got the Deen of Allah established. I have described it in the briefest possible way. It pinpoints

his (S) needs and priorities and the strategy to accomplish the mission assigned to him (S). Imam Malik [R] mentioned the same in his above quoted adage. If today we are desirous to struggle for the Deen of Allah and revive the fate of Muslim Ummah, here in America or elsewhere in the world, we have no choice but to follow the same process in its minutest details. The means and methodology of Dawah Ilallah and its technique can be changed or improved but not the process and the order of priorities. Allah's Prophet (S) has already fixed both the priorities and the process of Iqamatuddeen [establishing the Deen of Allah]. There is no room for deviation or making any innovation to it. The Islamic Movements that try to reach the end through short cuts could not succeed. Without building the requisite team of Da'ees/Islamic workers and creating a passionate urge in the masses for the Deen of Allah, history of the first century of Hijrah cannot repeat itself. The recent Islamic Movement of Taliban in Afghanistan adopted a shortcut method and encountered a bitter failure, an eye-opening example for the rest of the Muslim world. Equally, it would not be out of context to measure the condition of the existing Islamic Movements around the world for our own education and benefit.

II. CONDITION OF THE ISLAMIC MOVEMENTS:

Islamic Movements are in progress in different Muslim countries in different names and styles. How far they have advanced towards the goal of Iqamtuddeen in their respective societies is a case for each of us to examine. Currently, it appears that they are perhaps lost in doldrums and the attainment of their decades old goal of Iqamatuddeen has become a distant dream. As they trail far behind their goal of Iqamatuddeen, there arise some fundamental questions:

* Is it not due to the fact that they did not follow the process and priorities set by Rasulullah (S) in its totality?

* Is it not due to the fact that these Movements neglected the strategy of Rasulullah (S) not to be involved in the socio-economic problems of the community, but to build the requisite team in stead?

* Is it not due to the fact that they ignored the process of Dawah Ilallah by working both extensively and intensively at grass root level?

* Is it not due to their failure to create strong urge in their respective masses for Allah's Deen?

* Is it not due to the fact that they could not inspire the Muslim masses towards supporting their goal?

* Is it not due to the fact that they could not build in their people the spirit of sacrifice of time and resources for the Deen of Allah?

* Is it not due to their failure to help in building indigenous Islamic Movements in USA, UK and Europe to get echoing resounding calls in support of their demand for Islamic state and that they continue to ignore the same even today?

If someone ponders upon these pertinent questions, he can easily understand that the present plight of the Islamic Movements around the world is due to the cumulative effect of all these negligence of the past. Should the projected Islamic Movement of America also ignore these realities and still nurture the hope to build the IM of North America? It is a moment to think for all of us before jumping ahead in our zeal to build the indigenous Islamic Movement of America. Strategically, it is extremely important for the leadership of

the existing Islamic Movement of North America to reset its goal and rearrange its priorities in the light of the above discussion and the questions raised in that perspective. This is how the Deen of Allah can be introduced to the people of the land and spread in the body politic of the country.

III. THE AGE OF NATIONALISM:

Howsoever, we may be averse to the concept of nationalism, it is a reality and we have to deal with till the human conscience realizes its follies. In spite of the fact that Islam does not recognize the national boundaries, we have to build up indigenous Islamic Movements around the world within the boarders of each nation state. We can think universally but have to plan and work nationally. So, there is a great need and urgency of building an indigenous Islamic Movement in America for its people and by its people. This is a reality and the Muslims, especially the movement-oriented Muslims [both immigrant and indigenous], have to realize and work for it wholeheartedly on the pattern of Rasulullah (S). Strategically, this should be the basic point for consideration of the stalwarts and protagonists of the Islamic Movement in America.

IV. THE POSITION OF AMERICA:

America has emerged as the mega superpower after the collapse of communism with enormous economic and military power and superb technical know-how. Its political leadership and the people too are extremely conscious of this fact and hence are eager to export their materialistic and liberal cultural values to the rest of the world, especially to the poor nations. The secular and permissive Media and the Jewish lobby have replaced communism with Islam. So, Islam is now the greatest target of the secular and liberal forces of the world. America is the most enthusiastic

champion of the fight against Islam in the name of terrorism, fundamentalism and its own national interests. The question arises, how to meet this greatest challenge of our time? How to counteract the growing influence and interference of America and its allies in the internal affairs of the Muslim world? Strategically, this should be the most important consideration for all of us to keep in view while developing indigenous Islamic movement. It would help in counteracting the growing interference of the secular West into the internal affairs of the Muslim world.

V. THE NEED TO BUILD AN INDIGENOUS IMONA:

It has been neglected in the past as stated above. If any attempt was made at all, it was abortive, haphazard and has no bearings with the realities of the land. It was just for the names sake. It is this IM that will introduce Islam to the people of the land, build the requisite team of committed workers on the pattern as Rasulullah (S) did, and help in reforming the secular, liberal and godless nature of this society by putting forward the alternative Islamic system of life, pinpointing the evil consequences of the liberal life-pattern. It will invite the people of the land to accept Islam as the only way of life in order to get peace and tranquility of mind and lead a balanced life on this earth. It is this IM that will motivate the Muslim Ummah of America to work towards the consolidation of all and sundry at one single platform and inspire them to be the walking model of Islam with more emphasis on the concept of care and concern for the people at heart and in approach. This is the greatest need not only of American Muslims but also of the people of the land. It is this indigenous movement that will try to nullify the interference of America and its allies in the internal affairs of the Muslim world. Strategically, this is the paramount need of the time and we, as Muslims of America have to fulfill it.

VI. TEAM OF DA'EES/COMMITTED WORKERS - HOW TO BUILD IT?

If you prepare the list of priorities of the IM, the need of developing a team of committed workers will rank first along with Dawah, organization and Tarbiyah. Whosoever responds, through Dawah efforts, he or she needs to be developed as a dependable and trustworthy worker through Tarbiyah and Tazkiyah on individual level. Rasulullah (S) undertook this training job by himself so that every worker became a solid twenty-four karat gold. This training includes inculcating the fear of Allah, concern for Akhirah, great longing for Jannah and fear of Hellfire in each and every worker of the movement.

The sole purpose of this book is to put the above basic needs of the Islamic Movement in American in the forefront. The author. Late Maulana Jalil Ahsan Nadavi of Jamaat Islami Hind has prepared this course of the Ahadith of Rasulullah (S), to fulfill those basic needs. It deals with Iman, Ebadah, socio-economic-political affairs, and the characteristics of a Da'ee, the attributes that Allah loves and the evils that Allah abhors. **This book emphasizes:**

* the devotion of Sahabah towards Allah's Deen;
* the quantum of their sacrifice in the way of Allah;
* the ever readiness of Sahabah to sacrifice all in the way of Allah for His pleasure;
* the ever consciousness of their accountability on the Day of Judgment;
* their commitment and preparedness for Iqamatuddeen; and
* their supreme love for Allah and His beloved Prophet Muhammad (S).

I found the original book " Zaderah" [Traveler's Reliance] most useful for the training of the workers of the IM in

America. I selected it in my humble way to translate this book in English. Insha Allah, the workers will find it very helpful for the movement and inspiring to inculcate in them the requisite character of a Da'ee for working enthusiastically for Dawah Ilallah. It will prepare them to build their own character and the life of their families Islamically, develop good and cordial relations with their neighbors and behave like responsible citizen and benevolent human beings for the society and the humanity at large. If each Hadith is studied and brought into practice systematically with the intention that we are to change our lives and bring them in conformity with the Qur'an and the life pattern of Rasulullah (S), all the aforesaid objectives will be possible to attain. If one follows it meticulously, within six months to one year, there will be a remarkable change in the living condition of each worker and his or her family, making genuine efforts towards the attainment of Jannah through the pleasure of Allah.

VII. SOMETHING ABOUT THE TRANSLATION:

The original book, Zaderah, is in Urdu, published by The Islamic Publications, (Private) Ltd. Lahore, Pakistan. Late Maulana Jalil Ahsan Nadavi, the author, selected Ahadith on different topics from almost all the sources of Prophets (S) traditions available today. He gave a topic to each Hadith, put them in a distinguished group of Ahadith and categorized then into fifteen sections. I have maintained these groups, topics and headings of each Hadith intact. The reader will find that this book contains Ahadith dealing with almost all the spheres of our lives, for every Muslim and Muslimah to bring his or her life in conformity with the Sunnah of Rasulullah (S). Only a bird's eye view of the contents will confirm this truth.

The Late Maulana Nadavi translated the Ahadith in chaste Urdu, followed by explanation as a footnote where necessary. His translation in Urdu is not by "words for words" but carries the sense and essence of each Hadith. **I have, therefore, kept both the text of each Hadith and its translation in view so that not to change the contents of the Hadith and that of the essence that he wanted to communicate and emphasize on the minds of the readers. I was very much particular in this respect. It made the translation of each Hadith a test for me. During the period of this translation, I have been very much conscious of the fact that nothing wrong is attributed to Rasulullah (S) and thus my Akhirah is put to danger.**

Keeping the delicacies of the aforesaid situation in mind, I gave this translation to Dr. Ibrahim Najm, a distinguished graduate scholar of Al-Azhar, Cairo to review it minutely. Alhamdulillah, he has done this job magnificently well. He pinpointed a slight variation at three places and Alahmdulillah I have corrected it accordingly. However, I request the readers to send me their comments. I will, Insha Allah, correct it in the next edition with gratitude to the pointer.

I completed the translation, Alhamdulillah, by August 7, 2000 and revision by September 28, 2000. My beloved nephew, Anwar A'dil, a computer expert, brought it into book format by December 30, 2000. May Allah bless him immensely for this memorable job! Now the insertion of the Arabic text of each Hadith at its proper place was a problem. Its scanning from different books of Ahadith and putting them at the appropriate place within the marked space was a tedious job by itself. In finding a correct process, considerable time was lost. Ultimately, Sister Nasreen of Advanced Express Printing, Dallas, TX was kind enough to complete this job by scanning the text of each Hadith from

the original book, Zaderah. May Allah bless her abundantly in His infinite mercy! The book was then given to Dr. Ibrahim Najm, as stated earlier, for verification and checking the accuracy of the translation. He is an extremely busy person. He is a graduate from Al-Azhar University with Honors, a Ph. D in religious studies, Adjunct Assistant Professor of Arabic & Islamic Studies at St. John's University, NY, Imam and Director of Masjid Hamza, Valley Stream, NY and, of course, an effective Da'ee Ilallah. He was very kind to me. He completed the job of examination of this translation by the first week of December 2001 and graced me with his valuable comments that I have added as the Foreword of this book. May Allah shower His blessings and give Barakah in his undertakings.

This book would not have been possible to complete on my own, had my sons Javed and Tariq Siddiqi not been constantly helping me in so many ways that I cannot count them. May Allah keep them on the path of righteousness! My entire family, including my wife Shamim Razia Siddiqi, my third son Ejaz Siddiqi, my daughter-in-law Naila Aziz Siddiqi and my talented grandson, Salman Mazhar all were directly benefiting with this translation. Practically, almost all the Hadith I have shared with my family members discussed its contents amongst them and applied to our individual and family situation, thus making it an eternal source of inspiration for each of us. This gave me an added strength to complete this onerous task with total devotion and dedication and a sense of gratitude to Allah (SWT) Who gave me Tawfeeq to do a very humble service to His Deen. If the reader undertakes the study of this book in the manner I undertook, he and his family would likewise be benefited immensely, Insha Allah.

My acknowledgment of gratitude will not be complete without mentioning the names of my beloved Brothers

Shamsheer Ali Baig and Dr. Waheeduddin Ahmed of Milwaukee who have rendered valuable advices towards the improvement of this book. May Allah bless each of them!

I have dedicated this book to eternal memories of my late beloved parents whose prayers have always guided me to seek and follow the truth even in extreme circumstances and to the sweet memory of my late elder brother Dr. Jameel Ahmad Siddiqi, Professor of Mathematics, University of Laval, Quebec City, Canada who once rightly claimed to "have kindled in me the fire to acquire knowledge" when I was still in my teens. May Allah bless each of them immensely and shower His blessings in Jannah Al-Firdaus.

VIII. CONCLUSION

In the present context of the world, Muslim Ummah stands nowhere, neither politically nor economically or morally. Secular values of life are dominant everywhere even in the Muslim world. The Islamic Revival Movements around the world have yet to go a long way to establish their credibility as savior of mankind and the salt of the earth. The tragedy of the collapse of the Taliban regime in Afghanistan has pushed this expectation far behind. Islam is yet to be established somewhere as a "laboratory" to resolve human problems realistically. The Muslims are yet to demonstrate somewhere in the world that they are the characters that can deliver "good" [Khair] to mankind and justice to the suffering humanity. But, in spite of all these shortcomings on the part of Muslims, still Islam is the only hope of mankind. It is the only TRUTH [Haqq] that Muslims hold today in the form of the Qur'an and the life pattern of Prophet Muhammad (S).

When the Muslim world continues to try its luck in its own way, let the Muslims of America make their efforts in the heart of the most developed and the most modern state

through democratic and constitutional process within the permissible bounds and see how the will of their Creator and Sustainer prevails: where, when and in what shape? It is a paramount challenge to the ingenuity of the Muslim leadership of America. This book is a humble contribution to that effect.

May Allah accept this effort and help in building the requisite team of Islamic workers [Da'ees] in the midst of an all-permissive society and dominant liberal values. May Allah give Tawfeeq [favor] to the team of Islamic workers to bring Islam to the doorstep of each house and present it in very appealing and soft-spoken words with extreme care and concern for all! May Allah open the hearts of the people to understand the message of Islam and accept it as an eternal bliss for their personal, family and collective life and salvation Hereafter! May Allah accept my humble effort and make it, "The Provision for Akhirah" [Zaderah] in the life Hereafter! May Allah bless each and every one who has helped me one way or the other to publish this book in the present shape! "Allah-humma Barik fihey"

Shamim A Siddiqi
New York　　　　　　　　　Dated January 24, 2002

CHAPTER - I

INTENT PURIFICATION

1. *Basis of the acceptance of deeds*

(١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اِنَّمَا یُبْعَثُ النَّاسُ عَلٰی نِیَّاتِهِمْ - (الترغیب للمنذری بحوالہ ابن ماجہ)

Translation: Narrated by Abu Hurairah ®: Rasulullah (S) said,” On the Day of Judgment, humans will be raised [treated or examined] in accordance to their intention (for good deeds)”

[Al-Targheeb wa Al-Tarheeb: Ibne Ma’ja]

Explanatory Note: On the Day of Judgment, Allah will not consider outward appearance of humans; rather their intentions would be taken into consideration for all good deeds. Allah knows what was the inclination of their hearts. Their deeds will be accepted or rejected accordingly

2. *Basis of reward in Akhirah*

(٢) عَنْ عَبْدِ اللهِ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا،

أَنَّهُ قَالَ يَا رَسُوْلَ اللهِ أَخْبِرْنِيْ عَنِ الْجِهَادِ وَالْغَزْوِ،

فَقَالَ يَا عَبْدَ اللهِ إِنْ قَاتَلْتَ صَابِرًا مُّحْتَسِبًا بَعَثَكَ اللهُ صَابِرًا مُّحْتَسِبًا،

وَإِنْ قَاتَلْتَ مُرَائِيًا مُّكَاثِرًا بَعَثَكَ اللهُ مُرَائِيًا مُّكَاثِرًا،

يَا عَبْدَ اللهِ عَلٰى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللهُ عَلٰى تِلْكَ الْحَالِ۔

(ابوداؤد)

Translation: Narrated by Abdullah Ibne Omar ®: He asked from Rasulullah (S), O Prophet of Allah! “Tell me about Jihad and Ghazwah?” [i.e. what kind of Jihad is rewarded and under what conditions, the Mujahid is deprived of it]
Rasulullah (S) said, O Abdullah, “If you had fought with the intention to get reward in Akhirah and remained steadfast till the end, you will then get the reward of your performance and will be enlisted with those who are steadfast. But if you had fought out of arrogance or for show off, Allah will raise you on the Day of Judgment on the same condition”.

O Abdullah! With what intentions you fought and under what state you were killed, under the same conditions you will be resurrected”.

[From Abu Dawood]

3. ***The end of A’lim [Islamic scholar] who is lost in this world***

(٣) عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

وَرَجُلٌ آتَاهُ اللهُ عِلْمًا فَبَخِلَ بِهٖ عَنْ عِبَادِ اللهِ وَأَخَذَ عَلَيْهِ طَمَعًا

وَّشَرٰى بِهٖ ثَمَنًا فَذٰلِكَ يُلْجَمُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ، وَيُنَادِيْ

مُنَادٍ هٰذَا الَّذِيْ آتَاهُ اللهُ عِلْمًا فَبَخِلَ بِهٖ عَنْ عِبَادِ اللهِ وَأَخَذَ عَلَيْهِ

طَمَعًا وَّاشْتَرٰى بِهٖ ثَمَنًا وَّكَذٰلِكَ حَتّٰى يَفْرُغَ الْحِسَابُ۔ (ترغیب ترہیب)

Translation: It is narrated by Ibne Abbas ® that Rasulullah (S) said, "The person whom Allah graced with the knowledge of His Deen but he showed miserliness in teaching it to others and even if he teaches to others, he collects remuneration for it and builds his own world. Such persons will have bridle of fire on the Day of Judgment and an angel will declare pinpointed to him that he is the person whom Allah favored with the knowledge of Deen but he showed miserliness in teaching it to others and collected money even to whom he taught and thereby built his own world. This angel will constantly go on making this declaration till the end of accountability on the Day of Judgment". [What a disgraceful situation it would be!]

[Al-Targheeb wa Al-Tarheeb]

4. ***Learning the Deen for earning the world***

(۴) عن ابن مسعود رضي الله عنه

انه قال كيف بكم اذا لبستكم فتنة يربو فيها الصغير ويهرم

فيها الكبير وتتخذ سنة فان غيرت يوما قيل هذا منكر،

قال ومتى ذالك؟

قال اذا قلت امناؤكم، وكثرت امراؤكم،

وقلت فقهاؤكم وكثرت قراؤكم وتفقه لغير الدين والتمست

الدنيا بعمل الآخرة - (ترغيب وترهيب)

Translation: It is narrated by Abdullah Ibne Maswood ® that

Rasulullah (S), addressing the people, said, "What will happen when you will be involved in sedition, your youngsters will be grown up and your elders will reach the fag end of their old age and the sedition will be taken as tradition and if anyone gets up to fight against the sedition [innovations], people will allege that this man is not doing good".

Someone then asked Rasulullah (S), "When such crisis will fall upon the Ummah?"

Rasulullah (S) said, " When the number of honest and trusted people will be on decline and the number of power seekers will be rampant. The true learned scholar of Deen will be on decrease and the number of the learners of Deen will be on increase. Deen will be studied for earning the worldly gains. People will do good deeds but for the sake of material benefits".

[Al-Targheeb Al-Tarheeb]

Explanatory Notes: "Sedition" here stands for that state of decline and decadence that persists generations after generation to the extent that the decline in Deen is considered as the right way and those who will try to correct the situation will be nicknamed disdainfully. People will say that those who have started the movement for improvement are incorrect and their entire struggle is anti- Islamic. This condition will prevail at the time when the number of people learning the Deen will abound but their intention will not be clean. These will be the professional scholars of Deen, apparently striving for their Akhirah but, in fact, the inherent objective will be to earn the worldly benefits. Greed of the material gains and getting into political power will be the dominant features of this age.

5. ***The knowledge of the Qur'an and the purity of intention***

(٥) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللّٰهُ عَنْهُمَا
اَنَّهٗ مَرَّ عَلٰى قَارِئٍ يَقْرَءُ، ثُمَّ سَاَلَ، فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ
رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
مَنْ قَرَأَ الْقُرْاٰنَ فَلْيَسْأَلِ اللّٰهَ بِهٖ، فَاِنَّهٗ سَيَجِئُ اَقْوَامٌ يَقْرَءُوْنَ
الْقُرْاٰنَ يَسْأَلُوْنَ بِهِ النَّاسَ۔ (ترمذی)

Translation: Imran Ibne Hussain ® narrates that he passed through a person who was reciting the Qur'an [for reminding others]. When he finished, he appealed to the people for monitory help.

Seeing this scenario, Imran Ibne Hussain ® said, " I have heard Rasulullah (S) saying: One who recites the Qur'an should beg from Allah alone. There will be some individuals in my Ummah who will recite the Qur'an for begging from the people".

[From Tirmizi]

6. ***The worst abode of pretenders***

(٦) عن ابن عباس عن النبي صلى الله عليه وسلم
قال إن في جهنم لواديا تستعيذ جهنم من ذلك الوادي في كل يوم
أربعمائة مرة، أعد ذلك الوادي للمرائين من أمة محمد صلى الله عليه وسلم لحامل
كتاب الله، وللمتصدق في غير ذات الله، وللحاج إلى بيت الله، وللخارج في
سبيل الله۔ (ترغیب وترہیب بحوالہ ابن ماجہ۔ باب الریاء)

Translation: It is narrated by Abdullah Ibne Abbas ® that Rasulullah (S) said, " In the Hellfire, there is a valley from which the Hell itself seeks refuge four hundred times every day. This valley has been prepared for the pretenders of the Ummah of Rasulullah (S), for the bearers of the Book of Allah, for the one who spends in the way other than Allah, for the one who performs Hajj and for the one who goes out for Jihad [struggle] in the way of Allah".

[If these acts are performed hypocritically for the sake of pretension, they are doomed and their abode will be the valley in the hellfire: Translator]

[Al-Targheeb wa Al-Tarheeb: Ibne Ma'ja – Ch. Al-Riya]

7. ***Disrespect of Allah***

(٧) عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مَنْ اَحْسَنَ الصَّلٰوةَ حَيْثُ يَرَاهُ النَّاسُ وَاَسَاءَهَا حَيْثُ يَخْلُوْ، فَتِلْكَ
اِسْتِهَانَةٌ اِسْتَهَانَ بِهَا رَبَّهُ تَبَارَكَ وَتَعَالٰى ـ (ترغيب وترهيب)

Translation: It is narrated by Abdullah Ibne Maswood ® that Rasulullah (S) said, " The person who performs Salah articulately while he is in public [with all precautions and fear and correctly performs Ruku and Sajud] and when he is alone, he offers his prayers with recklessness, such person is disrespectful to his Sustainer and makes a fun of Him".

[Al-Targheeb wa Al- Tarheeb]

8. ***Importance of sincerity of intention***

(٨) عَنْ اَبِيْ أُمَامَةَ قَالَ،
جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللّٰهِ ﷺ
فَقَالَ أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْاَجْرَ وَالذِّكْرَ، مَا لَهُ؟
قَالَ لَا شَيْءَ لَهُ
فَأَعَادَهَا ثَلَاثَ مِرَارٍ، وَيَقُوْلُ رَسُوْلُ اللّٰهِ ﷺ لَا شَيْءَ لَهُ،
ثُمَّ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ لَا يَقْبَلُ مِنَ الْعَمَلِ اِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ وَجْهُهُ۔ (ابو داود، نسائی)

Translation: It is narrated by Abu Umamah ® that a person came to Rasulullah (S) and inquired that a man participates in Jihad for reward and for recognition in this world, will he get the reward?
Rasulullah (S) said, " He will get nothing". That person repeated his question three times and each time he (S) gave the same answer, " He will get nothing".
At the end Rasulullah (S) said, "Allah (SWT) will accept only that Amal [action/deed] which is performed for Him and only to seek His pleasure".

[From Abu Dawood & Nisa'i]

9. ***Pretension is Shirk [making partners with Allah***

(٩) عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه
اَنَّهُ خَرَجَ يَوْمًا اِلَى مَسْجِدِ رَسُوْلِ اللّٰهِ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا
عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِيْ،
فَقَالَ مَا يُبْكِيْكَ؟
قَالَ يُبْكِيْنِيْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللّٰهِ ﷺ يَقُوْلُ،
اِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ۔ (مشکوٰۃ)

Translation: Omar Ibne Khatt'ab ® narrates that one-day he went to Masjid-e-Nabavi [the Masjid of Rasulullah (S)] and found that Maa'z Ibne Jabal ® was sitting by the grave of Rasulullah (S) and crying. He inquired, "What makes you to cry?"
Maa'z ® replied that he heard one thing from Rasulullah (S) that had caused me to cry: He (S) told, " Even the slightest pretence tantamount to Shirk [making partners with Allah]".

[From Mishkat]

Explanatory Note: Only this is not the Shirk that a man bows down before an idol and puts sacrifice on its altar. But the greatest Amal [action] if a person performs for the pleasure of others, or for show-off or for feeling elated in their eyes; in fact, he commits an act of Shirk. 'To please' is the right of Allah and he has shared it with others.

10. ***Who deserves the help of Allah?***

(١٠) عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ:

كَتَبَ مُعَاوِيَةُ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنِ اكْتُبِي لِي كِتَابًا تُوصِينِي فِيهِ،

وَلَا تُكْثِرِي عَلَيَّ،

فَكَتَبَتْ عَائِشَةُ إِلَى مُعَاوِيَةَ:

سَلَامٌ عَلَيْكَ: أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

مَنِ الْتَمَسَ رِضَا اللهِ بِسُخْطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ وَمَنِ

الْتَمَسَ رِضَا النَّاسِ بِسُخْطِ اللهِ وَكَلَهُ اللهُ إِلَى النَّاسِ،

وَالسَّلَامُ عَلَيْكَ۔ (ترغیب وترہیب بحوالہ ترمذی)

Translation: It is narrated by a person from Madinah that Mua'via ® wrote to Aisha ® requesting her to advise him in the briefest possible words.

In respond Aisha ® wrote, Blessings of Allah be upon you. I have heard Rasulullah (S) saying, " Those who are desirous to get the pleasure of Allah and do not care for the displeasure of others, Allah helps such people and the displeasure of others does not cause any damage to them. But those who seek the pleasure of others at the cost of displeasure to Allah, Allah deprives them of His helping hands and throws them to the vagaries of humans. As a result, they remain deprived of the help of Allah and also they do not get any assistance from those whom he pleased at the cost of displeasure to Allah". Blessings of Allah may be upon you.

[From Tirmizi - Chapter: Persuasion]

11. ***Reward of seeking Akhirah***

(١١) عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ

..... مَنْ كَانَتِ الدُّنْيَا نِيَّتَهُ فَرَّقَ اللّٰهُ عَلَيْهِ اَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا اِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْاٰخِرَةُ نِيَّتَهُ جَمَعَ اللّٰهُ اَمْرَهُ وَجَعَلَ غِنَاهُ فِيْ قَلْبِهٖ، وَاَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ۔

(ترغیب وترہیب)

Translation: It is narrated by Zaid Ibne Thabit ® that he heard Rasulullah (S) saying, " The person whose objective of life is [the attainment of] this world, Allah will deprive him of the peace and contentment of his heart and will always be running after the greed of collecting wealth an insatiable wants. He will get only that portion from this world that Allah had allotted to him. And those, whose objective is [the attainment of] Akhirah, Allah will shower upon them the peace and contentment of heart, protect it from the greed of wealth and they will get positively the allotted fortune of this world ".

[Al-Targheeb wa al-Tarheeb]

12. ***The Purity of intention and the reward of Akhirah***

(١٢) عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:

رَجَعْنَا مِنْ غَزْوَةِ تَبُوْكَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

Translation: Anas Ibne Malik ® narrates that while traveling with Rasulullah (S) on return back from Ghazwah Tabuk [the battle of Tabuk], he (S) said during this journey, " Some people were left behind in Madinah but in fact they have been

إِنَّ أَقْوَامًا خَلْفَنَا مَا سَلَكْنَا شِعْبًا وَّلَا وَادِيًا إِلَّا وَهُمْ مَّعَنَا، حَبَسَهُمُ

الْعُذْرُ۔ (بخاری وابوداؤد)

[constantly] with us in every valley and every mountain pass that we crossed throughout this journey. They were left behind only because due to some [honest] excuses".

[From Bukhari & Abu Dawood]

Explanatory Note: This Hadith connotes that if anyone had the intention to do some good deed but due to some inability [excuses], he could not perform it, Allah will not deprive him from the reward of that Amal [action].

13. ***Purity of intention and reward of Allah***

(١٣) عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ،

مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ

عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ

رَبِّهِ۔ (نسائی، ابن ماجہ)

Translation: Abu Darda ® narrates from Rasulullah (S) that he (S) said, " One who goes to bed with the intention to get

up for Tahajjud [nightly prayers] but due to deep slumber, he could not arise till the dawn breaks, the Salah of Tahajjud will be recorded to the credit of his account and the sleep [of that night] will be counted as reward from his Sustainer”.

[From Nisa’i & Ibne Ma’ja]

14. Invaluable fruits of Sincerity

(١٤) عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّهُ قَالَ حِيْنَ بُعِثَ اِلَى الْيَمَنِ،
يَا رَسُوْلَ اللهِ اَوْصِنِيْ،
قَالَ اَخْلِصْ دِيْنَكَ يَكْفِكَ الْعَمَلُ الْقَلِيْلُ - (الحاكم - الترغيب والترهيب - باب الاخلاص)

Translation: Maa’z Ibne Jabal ® narrates that when Rasulullah (S) was deputing him to Yemen, he said, “O Prophet of Allah! Please give me some advice”.

Rasulullah (S) said, “Keep your intention clean [from all kinds of impurities. What ever you do, do it for the pleasure of Allah. In that case], a few deeds will suffice you [for your salvation] ”.

[Al-Targheeb wa Al-Tarheeb & Al-Ha’kim: Chapter –Sincerity]

CHAPTER - II

IMANIYAT [THE BELIEVES]

15. ***Iman, Islam, Ehsan and signs of dooms day***

(۱۵) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سَلُونِي، فَهَابُوهُ أَنْ يَسْأَلُوهُ،
فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ، فَقَالَ يَا رَسُولَ اللهِ: مَا الْإِسْلَامُ؟
قَالَ: لَا تُشْرِكُ بِاللهِ شَيْئًا وَتُقِيمُ الصَّلٰوةَ وَتُؤْتِي الزَّكٰوةَ وَتَصُومُ
رَمَضَانَ۔
قَالَ: صَدَقْتَ قَالَ يَا رَسُولَ اللهِ: مَا الْإِيمَانُ؟
قَالَ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَرُسُلِهِ، وَتُؤْمِنَ
بِالْبَعْثِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ۔
قَالَ: صَدَقْتَ۔ قَالَ يَا رَسُولَ اللهِ: مَا الْإِحْسَانُ؟
قَالَ: أَنْ تَخْشَى اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَّا تَكُنْ تَرَاهُ فَإِنَّهُ
يَرَاكَ
قَالَ صَدَقْتَ۔ قَالَ: يَا رَسُولَ اللهِ، مَتٰى تَقُومُ السَّاعَةُ؟
قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُحَدِّثُكَ عَنْ
أَشْرَاطِهَا،
إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا،
وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الْأَرْضِ فَذَاكَ
مِنْ أَشْرَاطِهَا،
وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا۔

(ترغیب وترہیب بحوالہ بخاری ومسلم)

Translation: It is narrated by Abu Hurairah ® that Rasulullah (S) said, "You should ask me about Deen" But people, out of respect, were generally hesitant to ask questions from him (S). [And every body was desirous that someone comes from outside and puts questions to Rasulullah (S). This way, they will also be benefited]

So, a person came and sat very close to him (S) and asked, "O Prophet of Allah! What is Islam?"

Rasulullah (S) said, " Not to associate partners with Allah, establishing Salah, paying Zakah, and fasting in Ramadan".

He confirmed it and asked, "O Prophet of Allah! What is Iman?"

Rasulullah (S) said, "Belief in Allah, His angels, His Scriptures, His Messengers, resurrection in Akhirah and believing that whatever is happening in this world is in accordance to His planning and discretion".

He confirmed it and asked, " O Prophet of Allah! What is Ehsan?"

Rasulullah (S) said, " You fear Allah as if He is before your eyes. But if you cannot see Him, then [you take it for granted] He is watching you".

He confirmed it and asked, "O Prophet of Allah! When the dooms-day will come?"

Rasulullah (S) said, "The way you are ignorant of it, similarly, I am also ignorant about its appointed hours but I can tell you its signs".

" When you see that the woman has become the Master of her lord, take it as the sign that the dooms-day is at hand".

" And when you see the bear-footed, dumb, deaf and naked people have become the master of the land, take it as the sign that the dooms-day is at hand".

" And when you see that the shepherds are competing with one and other in constructing high-rise buildings, take it as a sign that the dooms-day is at hand".

[Al-Targheeb wa Al-Tarheeb - Ref: Bukhari & Muslim]

Explanatory Note: Literary meaning of Iman is conviction and trust in Allah. Islam means total surrender to Allah. Ehsan means to do something artistically with excellence.

The objective of the third question was how a man can be a pious and dutiful slave of Allah? Rasulullah (S) replied to this question that man couldn't attain the best of deeds with best of intention unless he develops a constant vision that he is seeing Allah and he is present before Him or he is constantly under the watch of Allah. The essence of this concept is this that without constantly living under the conviction that either he is seeing Allah or Allah is watching him wherever he is and whatever he is doping; one cannot attain perfection with adoration in any of his action or deed.

Further, the woman becoming the master of her Lord means that she is disobedient to her husband. Similarly, when the slave girl shows high headedness to her master, sons become arrogant to fathers, youngsters become disrespectful to elders, these are the approaching signs of the dooms-day. The second visible sign will appear when the uncivilized and dunce become the rulers of this earth. The third sign will appear when the people of low profile and the poor abound in wealth and it is expended in constructing tall and magnificent buildings in competition to others. When these signs are visible, it means that the dooms-day is at hand. As regards its timing, it is known to Allah alone.

16. *Kalimah Tayyeba and Sincerity of Heart*

(١٦) عَنْ زَيْدِ بْنِ اَرْقَمَ رَضِيَ اللّٰهُ عَنْهُ قَالَ:

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا دَخَلَ الْجَنَّةَ

قِيْلَ وَمَا اِخْلَاصُهَا؟

قَالَ اَنْ تَحْجُزَهُ عَنْ مَحَارِمِ اللّٰهِ (ترغيب ترهيب) وَفِيْ حَدِيْثِ رِفَاعَةَ الْجُهَنِيِّ عِنْدَ اَحْمَدَ۔

لَا يَمُوْتُ عَبْدٌ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ صِدْقًا مِّنْ قَلْبِهٖ ثُمَّ يُسَدِّدُ اِلَّا سَلَكَ فِي الْجَنَّةِ۔

وَفِيْ رِوَايَةٍ عِنْدَ التِّرْمِذِيِّ مَا اجْتُنِبَتِ الْكَبَائِرُ۔

Translation: From Zaid b Arqam ®, Rasulullah (S) said, " One who recites, La Ilaha Ilallah with sincerity will enter into paradise".

People asked, " What is Ikhlas [Sincerity]?

Rasulullah (S) said, " It connotes that accepting this Kalimah, one must restrain from all that Allah has prohibited".

[Al-Targheeb wa Al-Tarheeb]

And Musnad Ahmad has quoted [this Hadith] from Rifa'a Juhni ® in these words, " One who stands witness with sincerity that there is no deity except Allah, confirms that I am the Messenger of Allah and follows the straight path, he will enter into paradise".

And Tirmizi narrates, " The person who recites Kalimah and keeps himself aloof from Kaba'air [great sins] will go to Jannah [paradise]".

Explanatory Note: All the above three narrations are extremely important. Mere recitation of Kalimah – La Ilaha Illallah, is no guarantee of Heaven. Along with it, following the straight path as ordained by Allah and His Prophet (S) and never approaching even to the proximity of [Kaba'air] great sins, are essential requisites to get into paradise.

17. ***Blessings of good deeds***

(۱۷) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ:
قُلْنَا يَا رَسُوْلَ اللهِ أَرَأَيْتَ مَا عَمِلْنَا فِي الشِّرْكِ نُؤَاخَذُ بِهٖ؟
قَالَ مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الشِّرْكِ
وَمَنْ أَسَاءَ مِنْكُمْ فِي الْإِسْلَامِ أُخِذَ بِمَا عَمِلَ فِي الشِّرْكِ وَالْإِسْلَامِ۔

(مسند احمد)

Translation: Abdullah b Umar ® asked from Rasulullah (S), " O Prophet of Allah: will we be accountable for the deeds of Shirk [idolatry] committed during the time of Jahilyah [days of ignorance before Islam]?"
Rasulullah (S) said, " Those who will do good deeds in Islam will not be made accountable for Shirk [idolatry] committed during Jahilyah but those who will commit bad deeds in Islam will be accountable for the bad deeds of both the periods".

[From Musnad Ahmad]

18. ***State of Iman***

(١٨) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى شَابٍّ وَهُوَ فِي الْمَوْتِ،
فَقَالَ كَيْفَ تَجِدُكَ؟
قَالَ اَرْجُوا اللّٰهَ يَا رَسُوْلَ اللّٰهِ وَاِنِّيْ اَخَافُ ذُنُوْبِيْ،
فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِيْ قَلْبٍ فِيْ مِثْلِ هٰذَا الْمَوْطِنِ اِلَّا اَعْطَاهُ
اللّٰهُ مَا يَرْجُوْا مِنْهُ وَاٰمَنَهٗ مِمَّا يَخَافُ۔ (ترمذی)

Translation: Anas b Malik ® reports: Rasulullah (S) visited a youth who was about to die.
He (S) asked, “ Under what state you are?”
The youth said, “ O Prophet of Allah! I feel hopeful of the Rahmah [kindness] of Allah but equally, I am fearful of my sins”.
Rasulullah (S) said, “ Under such conditions [as at the time of death], Allah fulfils both the expectations. Allah will protect him from what he fears [from Hellfire] and grant him of what he was hopeful [the Paradise]”.

[From Tirmizi]

Explanatory Note: This Hadith teaches us the lesson that a Mumin neither feels despondent from the mercy of Allah nor nurtures no concern about the consequences of his sins. This state of Iman has also been described in these words: “Iman is in between hope and fear”. Expectation of kindness from Allah leads to good deeds and fear of the consequences of

sins leads towards repentance and seeking pardon from Him.

CHAPTER - III

FOLLOWING THE BOOK [OF ALLAH] AND TRADITION [OF PROPHERT (S)]

19. *Emphasis on fulfillment of Obligations*

(١٩) رُوِيَ عَنِ ابْنِ عَبَّاسٍ قَالَ:
خَطَبَ رَسُوْلُ اللهِ ﷺ فَقَالَ:
إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، أَلَا إِنَّ اللهَ قَدْ فَرَضَ فَرَائِضَ وَسَنَّ
سُنَنًا، وَأَحَلَّ حَلَالًا، وَحَرَّمَ حَرَامًا، وَشَرَعَ الدِّيْنَ فَجَعَلَهُ سَهْلًا سَمْحًا
وَاسِعًا وَلَمْ يَجْعَلْهُ ضَيِّقًا. (معجم طبراني — ترغيب ترهيب)

Translation: Abdullah b Abbas ® narrates that Rasulullah (S), while giving a Khutba said, " Allah has ordained right for everyone. So fulfill what is due to each. Be aware, Allah has declared some obligations [fulfill them], and designated some ways and methods [follow them], permitted some things [use them], and prohibited certain things [don't go near them]. The Deen, which He has designed for you, it is easy and balanced, comprehensive and all encompassing. It is not suffocating".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: From "suffocation", it means that you will neither feel deprived by following the Deen nor it will retard the progress of human's life. The highway of Deen is vast and smooth.

20. ***Deep involvement with the Qur’an***

(٢٠) عَنْ أَبِيْ شُرَيْحٍ الْخُزَاعِيِّ قَالَ:
خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
أَلَيْسَ تَشْهَدُوْنَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنِّيْ رَسُوْلُ اللهِ؟
قَالُوْا بَلٰى
قَالَ إِنَّ هٰذَا الْقُرْآنَ طَرَفُهُ بِيَدِ اللهِ، وَطَرَفُهُ بِأَيْدِيْكُمْ فَتَمَسَّكُوْا بِهِ
فَإِنَّكُمْ لَنْ تَضِلُّوْا، وَلَنْ تَهْلِكُوْا بَعْدَهُ أَبَدًا۔ (ترغيب ترهيب)

Translation: Abu Shareeh Khizai ® says that one day Rasulullah (S) came to us and said, “ Do you stand witness that there is no deity except Allah and I am the Messenger of Allah?”

People confirmed it affirmatively.

After that Rasulullah (S) said, “ One end of this Qur’an is in the hands of Allah and the other end is in your hands. So hold it fast, you will never go astray, nor you will ever meet destruction after that”.

[Al-Targheeb wa Al-Tarheeb]

21. ***The Testament of Rasulullah (S)***

(۲۱) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فِيْ حَجَّةِ الْوَدَاعِ فَقَالَ:
اِنِّيْ قَدْ تَرَكْتُ فِيْكُمْ مَّا اِنِ اعْتَصَمْتُمْ بِهٖ فَلَنْ تَضِلُّوْٓا اَبَدًا، كِتَابَ اللهِ
وَسُنَّةَ نَبِيِّهٖ۔ (ترغیب ترہیب)

Translation: Ibne Abbas ® narrates that Rasulullah (S) addressed us at the time of his last Hajj to Makkah and said, " I am leaving behind for you the thing if you hold it fast, you will never go astray: the Book of Allah and the traditions of His Prophet (S)

[Al-Targheeb wa Al-Tarheeb]

22. ***Significance of the Revival of Sunnah***

(۲۲) عَنْ عَمْرِو بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ
اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالِ بْنِ الْحَارِثِ يَوْمًا اِعْلَمْ يَا بِلَالُ،
قَالَ مَآ اَعْلَمُ يَا رَسُوْلَ اللهِ؟

قَالَ اِعْلَمْ اَنَّ مَنْ اَحْيَا سُنَّةً مِّنْ سُنَّتِيْ كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلَ مَنْ
عَمِلَ بِهَا مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اُجُوْرِهِمْ شَيْئًا وَمَنِ ابْتَدَعَ بِدْعَةً
ضَلَالَةً لَا يَرْضَاهَا اللهُ وَرَسُوْلُهٗ كَانَ عَلَيْهِ مِثْلُ اٰثَامِ مَنْ عَمِلَ بِهَا
لَا يَنْقُصُ ذٰلِكَ مِنْ اَوْزَارِ النَّاسِ شَيْئًا۔ (ترمذی)

Translation: Omar b Aauf ® narrates that one day Rasulullah (S) said to Bilal b Harith ®," O Bilal! Be aware". He ® said, " O Prophet of Allah, " About what you are asking

me to be aware of?"

Rasulullah (S) said, " Those who will revive my Sunnah after it is forgotten will get the reward equal to one who has been practicing it and the reward of those who were holding it will not be reduced. And those who will innovate something in Deen against the consent of Allah and His Rasul (S), he will be punished equal to one who was practicing it without making any reduction in the punishment of those who were practicing it".

[From Tirmizi]

23. ***Extraordinary reward for following Sunnah***

(٢٣) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ:
مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهٗ اَجْرُ مِأَةِ شَهِيْدٍ ـ (ترغيب ترهيب)

Translation: Ibne Abbas ® narrates that Rasulullah (S) said, " Who will uphold my tradition while the Ummah is suffering from Fasad [is deviated], he will get the reward equal to hundred martyrs".

[Al-Targheeb wa Al-Tarheeb]

Explanatory Note: Such a tremendous reward he will get because in spite of the fact that his environment was not conducive and encountering immense opposition all around, he did not compromise with the wrongful attitude of the people. Rather, he stood firm as witness with his life and demonstrated that the salvation lies only in following life

pattern of Rasulullah (S).

CHAPTER – IV

I B A D A T

24. *Miswak [tooth brush] and the pleasure of Allah*

(٢٤) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا:
أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اَلسِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ (وَفِي رِوَايَةٍ مَجْلَاةٌ
لِلْبَصَرِ)۔ (ترغيب و ترهيب)

Translation: From Aisha ®. Rasulullah (S) said, " Miswak [tooth brush] cleans the mouth and is a means to get the pleasure of Allah ". In another narration: "it increase eyes sight"

[Al-Targheeb wa Al-Tarheeb]

25. Wadhu - Recognition of Muslim

(٢٥) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا،
عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سُؤَالِ جِبْرَائِيْلَ إِيَّاهُ عَنِ الْإِسْلَامِ:
فَقَالَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ
وَأَنْ تُقِيْمَ الصَّلٰوةَ وَتُؤْتِيَ الزَّكٰوةَ وَتَحُجَّ وَتَعْتَمِرَ وَتَغْتَسِلَ مِنَ الْجَنَابَةِ
وَأَنْ تُتِمَّ الْوُضُوْءَ وَتَصُوْمَ رَمَضَانَ، قَالَ فَإِذَا فَعَلْتُ ذٰلِكَ فَأَنَا
مُسْلِمٌ؟ قَالَ نَعَمْ۔ (ترغیب بحوالہ صحیح ابن خزیمہ)

Translation: From Abdullah b Umar ®. Gabriel asked Rasulullah (S), “ What is Islam?”
He (S) said, “ The Islam is: You bear witness that there is no deity except Allah and Muhammad is the Messenger of Allah; establish Salah and pay Zakah; perform Hajj and Umrah; take shower when it is essential; make wadhu correctly; and fast during Ramadan”.
The questioner asked if he maintains all these, would he be considered as Muslim?
Rasulullah (S) confirmed, “ Yes”.

[Al-Targheeb wa Al-Tarheeb: Ibne Khazima]

Explanatory Note: It is a part of the long Hadith of Gabriel, which has been narrated in different manner This Hadith deals with Hajj, Umrah and wadhu. The purpose of quoting this Hadith is to give due emphasis on performing wadhu correctly the way Rasulullah (S) did. The good wadhu will lead to concentration in prayers and create the condition of devotion and fear. The devil will be least able to pollute the Salah and that will be a great success.

26. ***Azan – Protection from punishment***

(٢٦) رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
إِذَا أُذِّنَ فِيْ قَرْيَةٍ آمَنَهَا اللهُ عَزَّ وَجَلَّ مِنْ عَذَابِهِ ذٰلِكَ الْيَوْمَ۔

(ترغیب، بحوالہ طبرانی)

Translation: From Anas b Malik ®. Rasulullah (S) said, " When Azan is called for Salah in any habitation, Allah protects it from the punishment of the day".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

27. ***Azan: the commitment of Pardon and Paradise***

(٢٧) عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
يَعْجَبُ رَبُّكَ مِنْ رَاعِيْ غَنَمٍ فِيْ رَأْسِ شَظِيَّةٍ يُؤَذِّنُ بِالصَّلٰوةِ
وَيُصَلِّيْ،
فَيَقُوْلُ اللهُ عَزَّ وَجَلَّ اُنْظُرُوْا إِلٰى عَبْدِيْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ
الصَّلَاةَ يَخَافُ مِنِّيْ، قَدْ غَفَرْتُ لِعَبْدِيْ وَأَدْخَلْتُهُ الْجَنَّةَ۔

(ابوداؤد، نسائی)

Translation: Aqabah b Amir ® quotes from Rasulullah (S), “ Your Lord is extremely pleased with the shepherd when he calls for Azan from a mountaintop and offers Salah. **Allah (SWT) responds: Look to my slave, he is calling for Azan away from habitation and offers prayers, he fears me, I will pardon him and reward him with paradise”.**

[From Abu Dawood and Nis’ai]

28. ***The first question on the Day of Judgment***

(۲۸) عَنْ عَبْدِ اللهِ بْنِ قُرْطٍ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلٰوةُ
فَاِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهٖ وَاِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهٖ -

(ترغیب بحوالہ طبرانی)

Translation: From Abdullah b Qurt ®. Rasulullah (S) said, “ The first question on the Day of Judgment will be asked about Salah. If he succeeds, he will come out with flying colors in the rest of his deeds. If he fails in the evaluation of his Salah, his entire deeds will be spoiled”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: This is so because Salah is the practical demonstration of Tawheed [Oneness of God] and is the foundation of Deen. If the edifice is sound, the entire structure will be strong. If the foundation is weak, the entire structure will be infirm.

29. ***Time to extinguish inferno of sin***

(٢٩) عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلّٰهِ مَلَكًا يُنَادِيْ عِنْدَ كُلِّ صَلَاةٍ يَا بَنِيْ آدَمَ
قُوْمُوْا إِلٰى نِيْرَانِكُمُ الَّتِيْ اَوْقَدْتُمُوْهَا فَأَطْفِئُوْهَا ۔ (ترغيب بحواله طبرانى)

Translation: From Anas b Malik ®. Rasulullah (S) said, " At the time of every prayer an angel declares: O the progenies of Adam! Get up to extinguish the fire that you have ignited".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: In between two Salah, people commit a lot of mistakes [sins] both small and great which may transform into hellfire in the next world. The angle, therefore, calls: come to Masjid to extinguish the fire ignited by you, offer prayers and beg His pardon. Only His pardon can put out this fire.

30. ***The beloveds of Allah***

(٣٠) رُوِيَ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ،
سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
إِنَّ عُمَّارَ بُيُوْتِ اللهِ هُمْ اَهْلُ اللهِ عَزَّ وَجَلَّ ۔ (طبرانى)

Translation: Anas b Malik® heard Rasulullah (S) saying. " Those who habitat the houses of Allah are His beloved friends".

[From Tabrani]

Explanatory Note: Those who habitat the houses of Allah

[Masajid] and render services for them, they are the beloved slaves of Allah.

31. *Attachment with Masjid, the proof of Iman*

(٣١) عن أبي سعيد الخدري رضي الله عنه
عن النبي صلى الله عليه وسلم قال:
إذا رأيتم الرجل يعتاد المساجد فاشهدوا له بالإيمان۔

(ترمذی، ابن ماجہ)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, " When you see a person attending Salah in congregation in Masjid on a regular basis, you confirm that he is a Mumin".

[From Tirmizi & Ibne Ma'ja]

32. *Steps towards Salah in Congregation*

(٣٢) عن أبي بن كعب رضي الله عنه قال:
كان رجل من الأنصار لا أعلم أحدا أبعد من المسجد منه وكان لا
تخطئه صلاة،
فقيل له لو اشتريت حمارا تركبه في الظلماء وفي الرمضاء،
فقال ما يسرني أن منزلي إلى جنب المسجد، إني أريد أن يكتب
لي ممشاي إلى المسجد ورجوعي إذا رجعت إلى أهلي،
فقال رسول الله صلى الله عليه وسلم قد جمع الله لك ذلك كله۔ (مسلم۔ ترغیب)

Translation: Ubai b Ka'ab ® narrates that the house of an Ansari was far away from the Prophet's Masque but he was regular in attending Salah in the Masjid without losing any one.

Someone asked him, "Why don't you get a donkey to enable you to attend the Masjid both in hot weather and during the night?"

He replied, " I do not prefer to have residence near Masjid. I want to come on foot and get the reward for each step in coming to and from the Masjid".

Hearing this Rasulullah (S) said, " Allah (SWT) will reward him for each step".

[Al-Targheeb wa Al-Tarheeb: Muslim]

33. ***Salatul Fajr and Isha in the eyes of Sahabah***

(٣٣) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ:

كُنَّا إِذَا فَقَدْنَا الرَّجُلَ فِي الْفَجْرِ وَالْعِشَاءِ أَسَأْنَا بِهِ الظَّنَّ ۔

(ترغیب بحوالہ طبرانی وابن خزیمہ)

Translation: Abdullah Ibne Umar ® says that when we did not find any one at the time of Fajr and Isha in congregation, we used to have bad presumption about him.

[Al-Targheeb wa Al-Tarheeb: Ibne Khazima, Tabrani]

Explanatory Note: They were presuming such persons as hypocrites who were mostly found absent in Fajr and Isha. There was no electricity. People could hide themselves easily. The hypocrites, whose hearts were devoid of Iman, used to abstain. The Qur'an has depicted their picture in these words: "they come to prayer but under compulsion with no interest"

34. *Matters to think for Imam*

(٣٤) عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ اَمَّ قَوْمًا فَلْيَتَّقِ اللّٰهَ وَلْيَعْلَمْ اَنَّهُ ضَامِنٌ مَسْئُوْلٌ لِمَا ضَمِنَ،
وَاِنْ اَحْسَنَ كَانَ لَهُ مِنَ الْاَجْرِ مِثْلُ اَجْرِ مَنْ صَلّٰى خَلْفَهُ مِنْ غَيْرِ اَنْ يَّنْتَقِصَ
مِنْ اُجُوْرِهِمْ شَيْئًا وَمَا كَانَ مِنْ نَقْصٍ فَهُوَ عَلَيْهِ۔ (ترغیب، بحوالہ طبرانی)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, " One who leads the prayer should fear Allah. He should know that he is accountable for the followers [behind him in Salah]. If he leads the prayer in perfect order, he will get the reward equal to his followers with no decrease in their reward. But if his leadership [in Salah] is defective, he himself will be the loser and his followers will suffer nothing".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

35. *Preference for offering non-obligatory prayers in*

(٣٥) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا اَفْضَلُ؟ اَلصَّلٰوةُ فِيْ بَيْتِيْ اَوِ الصَّلٰوةُ
فِي الْمَسْجِدِ؟
قَالَ اَلَا تَرٰى اِلٰى بَيْتِيْ مَا اَقْرَبَهُ مِنَ الْمَسْجِدِ، فَلَاَنْ اُصَلِّيَ فِيْ
بَيْتِيْ اَحَبُّ اِلَيَّ مِنْ اَنْ اُصَلِّيَ فِي الْمَسْجِدِ اِلَّا اَنْ تَكُوْنَ صَلٰوةً مَكْتُوْبَةً۔

(ابن ماجہ، مسند احمد)

house

Translation: Abdullah b Maswood ® says that he asked Rasulullah *S), " Is offering of non-obligatory prayers in house better than in Masajid?"
Rasulullah (S) said, " Don't you see how close my house is from Masjid? Offering non-obligatory prayers in house is more preferable to me than in the Masjid but the obligatory prayers must be offered in the Masjid".

[Ibne Ma'ja & Musnad Ahmad]

36. ***Stealing in the prayer***

(٣٦) عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَسْوَءُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ،
قَالُوا يَا رَسُولَ اللهِ كَيْفَ يَسْرِقُ مِنَ الصَّلَاةِ؟
قَالَ لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا۔ (ترغیب، بحوالہ طبرانی وصحیح ابن خزیمہ)

Translation: From Abu Qatada ®. Rasulullah (S) said, " The worst thief is that who commits stealing in his prayers".
People asked. " O Prophet of Allah! What means the stealing in prayers?
Rasulullah (S) said, " It means that he does not perform Ruku and Sajud in perfect order".

[Al-Targheeb wa Al-Tarheeb: Tabrani & Ibne Khazima]

37. ***Disintegration of Islamic order***

(٣٧) عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَتُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً، فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِيْ تَلِيْهَا، فَأَوَّلُهُنَّ نَقْضًا الْحُكْمُ وَآخِرُهُنَّ الصَّلٰوةُ۔ (ترغيب، بحواله صحيح ابن حبان)

Translation: From Abu Umamah ®. Rasulullah (S) said, " A time will come when the order of Islam will fall apart one by one. When something will disintegrate, people, instead of removing the disorder will be contented with the remaining part. The first thing that will fall apart will be the order of justice [Rightful guided Khilafah] and the last thing will be the order of Salah".

[Al-Targheeb wa Al-Tarheeb: Ibne Heban]

Explanatory Note: It means that gradually the foundation of Deen will start crumbling one by one. First the political sovereignty of Islam will wither away, resulting in fast dwindling of the system till the last link of the chain will be lost too. Most of the people will abandon Salah and that will be the last stage of decadence.

38. *Significance of Zakah in Deen*

(٣٨) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ:

أُمِرْنَا بِإِقَامَةِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكٰوةِ، وَمَنْ لَمْ يُزَكِّ فَلَا صَلٰوةَ لَهُ۔

(وَفِيْ رِوَايَةٍ فَلَيْسَ بِمُسْلِمٍ يَنْفَعُهُ عَمَلُهُ)۔ (ترغيب بحواله طبراني)

Translation: Abdullah b Maswood ® narrates, " We have been ordained to establish Salah and pay Zakah. One who offers Salah but does not pay Zakah, his Salah will not be

accepted by Allah".

In other version, such person is not Muslim and his deeds will not benefit him [on the Day of Judgment].

[Al-Targheeb wa Al-Tarheeb: Tabrani]

39. *Zakah, the right of Allah*

(٣٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِذَا أَدَّيْتَ زَكٰوةَ مَالِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ، وَمَنْ جَمَعَ مَالًا
حَرَامًا ثُمَّ تَصَدَّقَ بِهِ لَمْ يَكُنْ لَهُ فِيهِ أَجْرٌ وَكَانَ إِصْرُهُ عَلَيْهِ۔

(ترغيب بحواله ابن خزيمه، وابن حبان)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " When you have paid Zakah on your wealth, you have fulfilled your obligation to Allah. And one who has accumulated ill-gotten gains and expends in the way of Allah, he will get no reward but, on the contrary, it would be a sin".

[Al-Targheeb wa Al-Tarheeb: Ibne Khazima & Ibne Heban]

40. *Fasting in Ramadan and Traviah*

(٤٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ،
إِنَّ اللهَ فَرَضَ صِيَامَ رَمَضَانَ وَسَنَنْتُ لَكُمْ قِيَامَهُ، فَمَنْ صَامَهُ
وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ۔ (ترغيب)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Allah has prescribed fasting in Ramadan obligatory and I have introduced Salatul Traviah for you. Those who will fast

in Ramadan and offer Traviah with Iman and expecting reward, they will be as clean from sin as they were when born”.

[Al-Targheeb & al-Tarheeb]

Explanatory Note: In Hadith the word “Qaya’m” has been used which means Traviah. On who is Mumin and does these two things, expecting reward in Akhirah, all his sins will be pardoned. As regards sins pertaining to rights of the people, they will be pardoned only when either the right is returned to the rightful person or he forgives with pleasure.

41. *Emphasis on Sehri [i.e., eating before dawn breaks]*

(۴۱) عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ:
دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَسَحَّرُ،
فَقَالَ إِنَّهَا بَرَكَةٌ أَعْطَاكُمُ اللّٰهُ إِيَّاهَا فَلَا تَدَعُوْهُ (نسائی، ترغیب)

Translation: Abdullah b Harith ® narrated from a companion of Rasulullah (S) that he went to him (S) at the time when he was taking Sehri. Rasulullah (S) said, “ Taking Sehri is the blessing granted by Allah. So, never give up taking Sehri”.

[Al-Targheeb wa Al-Tarheeb: Nisa’i]

Explanatory Note: Jews were not accustomed to take Sehri while fasting. It was an innovation introduced by their Rabbis or they were restrained by Allah to have Sehri in consequence to their transgression. Simple and easy directives were given to the Ummah of the last Prophet of Allah and Sehri is one of them. Sehri helps in remembering Allah well during day time

and creates ease in other works. This is the blessing of Sehri.

42. *Fasting, the Zakah of body*

(۴۲) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكَاةٌ وَّزَكَاةُ الْجَسَدِ الصَّوْمُ وَالصِّيَامُ
نِصْفُ الصَّبْرِ۔ (ابن ماجہ)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " There is a Zakah [purification] of every thing. The Zakah of the body is fasting and the fasting is half Sabr".

[From Ibne Ma'ja]

Explanatory Note: According to modern research all the Muslims and non-Muslims Doctors are of the opinion that through fasting, as per Muslim's tradition, one gets rid of a lot of dangerous diseases. And that "fasting is half Sabr" means: it is an Ebadah that is comparatively more pure than others and is free of pretension, and the spiritual power that one gets in sustaining control over the self is equal to half of what one can get from all the rest of the Ebadah.

43. *Fasting is a shield*

(۴۳) عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
اَلصِّيَامُ جُنَّةٌ مِّنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِّنَ الْقِتَالِ۔ (ترغیب وترہیب)

Translation: Uthman b Abul A’s ® reports that he heard Rasulullah (S) saying, “ The way a shield protects you in the battle field, similarly, fasting is a shield that will protect you from Hellfire”.

[Al-Targheeb Al-Tarheeb]

44. ***Prayers for breaking fast and its big reward***

(٤٤) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ مُسْلِمٍ يَصُوْمُ فَيَقُوْلُ عِنْدَ اِفْطَارِهٖ،
يَا عَظِيْمُ يَا عَظِيْمُ وَاَنْتَ اِلٰهِيْ لَا اِلٰهَ غَيْرُكَ اغْفِرْ لِيَ الذَّنْبَ الْعَظِيْمَ فَاِنَّهٗ
لَا يَغْفِرُ الذَّنْبَ اِلَّا الْعَظِيْمُ،
اِلَّا خَرَجَ مِنْ ذُنُوْبِهٖ كَيَوْمٍ وَلَدَتْهُ اُمُّهٗ ۔ (ترغیب وترہیب)

Translation: Rasulullah (S) said, “ The Muslim who fasts and recites this Du’a [with the breaking of his fast] ‘ O the Magnificent Allah, the Al-Mighty, the Supreme! You are my Lord, there is no deity except you, pardon my enormous sins and only Thou can pardon my great sins [Translation f the Du’a], he will be cleaned of his sins as if he is born today”.

[Al-Targheeb WA Al-Tarheeb]

45. ***Etiquette of Fasting***

(٤٥) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَيْسَ الصِّيَامُ مِنَ الْاَكْلِ وَالشُّرْبِ اِنَّمَا الصِّيَامُ مِنَ اللَّغْوِ وَالرَّفَثِ
فَاِنْ سَابَّكَ اَحَدٌ اَوْ جَهِلَ عَلَيْكَ فَقُلْ اِنِّيْ صَائِمٌ اِنِّيْ صَائِمٌ ۔

(ترغیب بحوالہ ابن خزیمۃ وابن حبان)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Fasting is not just giving up eating or drinking. The real fasting is to keep away from useless and absurd acts and restrain from lustful talks. So one who is fasting, if he is rebuked or put to altercation, he should declare that he is fasting, he is fasting". [i.e., he is not in a position to argue]

[Al-Targheeb wa Al-Tarheeb: Ibne Khazima & Ibne Heban]

46. ***Fasting while traveling***

(٤٦) عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:

كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَنَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ أَكْثَرُنَا ظِلًّا صَاحِبُ الْكِسَاءِ، فَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ،

قَالَ فَسَقَطَ الصُّوَّامُ وَقَامَ الْمُفْطِرُونَ،

فَضَرَبُوا الْأَبْنِيَةَ وَسَقَوُا الرِّكَابَ،

فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،

ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ،

وَفِي رِوَايَةٍ يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذٰلِكَ حَسَنٌ،

وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَإِنَّ ذٰلِكَ حَسَنٌ۔ (مسلم)

Translation: Anas b Malik ® says that we were traveling with Rasulullah (S), some of us were fasting and some were not. We stopped at one place and it was a very hot day. Those who have blanket were most comfortable and were under

shadow while some were protecting themselves just by hands. At this juncture, those who were fasting fell down and those who were not, got up, fixed their tents and watered their rids [animals].

[Seeing this condition] Rasulullah (S) said, " Today, those who were not fasting collected all the Ajr [reward]".

In another tradition it is said, " The companions ® opined that the traveler who has the stamina, preferably, should fast and the traveler who feels week should preferably not fast".

[From Muslim]

Explanatory Note: Perhaps it was the journey for the Conquest of Makkah that occurred in Ramadan. During this journey at some place, Rasulullah (S) broke his fast so that others might follow him (S). But some fasted because Rasulullah (S) did not ordain to do it. When they stopped at some place, those who were fasting were feeling run down but those who were not got up with zeal, fixed their tents and watered the riding animals.

47. ***Topic Same***

(٤٧) عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى رَجُلٍ فِيْ ظِلِّ شَجَرَةٍ
يُرَشُّ عَلَيْهِ الْمَاءُ،

قَالَ مَا بَالُ صَاحِبِكُمْ؟

قَالُوْا يَا رَسُوْلَ اللّٰهِ صَائِمٌ،

قَالَ اِنَّهُ لَيْسَ مِنَ الْبِرِّ اَنْ تَصُوْمُوْا فِي السَّفَرِ، وَعَلَيْكُمْ بِرُخْصَةِ
اللّٰهِ الَّتِيْ رَخَّصَ لَكُمْ فَاقْبَلُوْهَا۔ (نسائی۔ترغیب)

Translation: Jabir ® narrates that Rasulullah (S) passed through a person who was lying unconscious under the shadow of a tree and people were sprinkling water upon him.
Rasulullah (S) inquired, “ What happened to him?”
People said, “ O Prophet of Allah! He was fasting, could not sustain and fell down unconscious".
Rasulullah (S) said, “ Fasting, while traveling is no good. It is essential for you to get the benefit of Allah’s given concessions”.

[Al-Targheeb wa Al-Tarheeb: Nisa’i]

Explanatory Note: The person who is bodily week and is likely to encounter such situation due to fasting, he should enjoy the benefit of Allah’s given concession.

48. ***Significance of Ramadan fasting***

(٤٨) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ اَفْطَرَ يَوْمًا مِّنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَّلَا مَرَضٍ لَمْ يَقْضِهِ

Translation: From Abu Hurairah ®. Rasulullah (S) said, " If someone [intentionally] abandons even one day of fasting in Ramadan without any excuse, permissible in Shariah [state of

صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ ـ (ترمذی، ابوداؤد)

sickness or traveling], if he fasts for the whole of his life, will not be able to compensate for this day".

[Tirmizi & Abu Dawood]

49. ***Tragic end of those who disregard fasting [intentionally]***

(۴۹) عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
بَيْنَا أَنَا نَائِمٌ أَتَانِيْ رَجُلَانِ فَأَخَذَا بِضَبْعَيَّ فَأَتَيَا بِيْ جَبَلًا وَعْرًا فَقَالَا
اِصْعَدْ، فَقُلْتُ إِنِّيْ لَا أُطِيْقُهُ، فَقَالَا إِنَّا سَنُسَهِّلُهُ لَكَ فَصَعِدْتُ حَتّٰى إِذَا
كُنْتُ فِيْ سَوَاءِ الْجَبَلِ إِذَا بِأَصْوَاتٍ شَدِيْدَةٍ،
قُلْتُ مَا هٰذِهِ الْأَصْوَاتُ؟
قَالُوْا هٰذَا عُوَاءُ أَهْلِ النَّارِ،
ثُمَّ انْطُلِقَ بِيْ فَإِذَا أَنَا بِقَوْمٍ مُعَلَّقِيْنَ بِعَرَاقِيْبِهِمْ مُشَقَّقَةً أَشْدَاقُهُمْ دَمًا،
قَالَ قُلْتُ مَنْ هٰؤُلَاءِ؟
قَالَ الَّذِيْنَ يُفْطِرُوْنَ قَبْلَ تَحِلَّةِ صَوْمِهِمْ ـ (ترغیب بحوالہ ابن خزیمہ وابن حبان)

Translation: Abu Umamah Al-Baheli ® reports that he heard Rasulullah (S) saying, " While, I was sleeping two persons came, they hold my shoulder, brought me to a rugged

mountain and asked me to climb over it. I told them that I cannot climb”.
They said, “ Climb, we will make it easy for you”.
So I climbed and when I reached the middle of the mountain, I heard the sounds of crying extremely
I (S) asked, “What these cries are?
They replied, “ These are the cries of the people in the Hellfire”.
Then I advanced further, I saw some people who were hanging upside down, their jaws have been torn apart and were bleeding.
I (S) inquired, “ Who are these people?”
They told me, “ They are those who intentionally abandoned fasting, eating and drinking in the month of Ramadan”.

[Al-Targheeb wa Al-Tarheeb: Ibne Khazima & Ibne Heban]

50. **Eid – The day of reward**

(٥٠) عَنْ سَعْدِ بْنِ اَوْسٍ الْاَنْصَارِيِّ عَنْ اَبِيْهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اِذَا كَانَ يَوْمُ عِيْدِ الْفِطْرِ وَقَفَتِ الْمَلَآئِكَةُ عَلٰى اَبْوَابِ الطُّرُقِ فَنَادَوْا،
اُغْدُوْا يَا مَعْشَرَ الْمُسْلِمِيْنَ اِلٰى رَبٍّ كَرِيْمٍ يَمُنُّ بِالْخَيْرِ ثُمَّ يُثِيْبُ
عَلَيْهِ الْجَزِيْلَ، لَقَدْ اُمِرْتُمْ بِقِيَامِ اللَّيْلِ فَقُمْتُمْ، وَاُمِرْتُمْ بِصِيَامِ النَّهَارِ
فَصُمْتُمْ، وَاَطَعْتُمْ رَبَّكُمْ فَاقْبِضُوْا جَوَآئِزَكُمْ،
فَاِذَا صَلَّوْا نَادٰى مُنَادٍ اَلَآ اِنَّ رَبَّكُمْ قَدْ غَفَرَ لَكُمْ فَارْجِعُوْا رَاشِدِيْنَ
اِلٰى رِحَالِكُمْ فَهُوَ يَوْمُ الْجَآئِزَةِ وَيُسَمّٰى ذٰلِكَ الْيَوْمُ فِي السَّمَآءِ يَوْمَ الْجَآئِزَةِ۔

(ترغیب وترہیب)

Translation: Sa’d b Aws Ansari narrates from his father, Aws Ansari ® that Rasulullah (S) said, “ When the day of Eid comes, the angles of Allah take position at the corners of each street and declare, “ O the Believers! Proceed to your Lord Who is very merciful, tells you about the good deeds, favors you with Tawfeeq to practice them and then award you with big rewards. He ordained you for Traviah and you did it, He ordained you to fast during the day time and you fasted, you followed the directives from your lord, now come and pick up your prizes”.

When the people complete their Eid prayers, an angle announces, “ O the people! Your Lord has pardoned you, so returned to your homes with flying colors. This is the reward of Eid Day and this day is known in the world of angles as the Day of Reward.”

[Al-Targheeb Al-Tarheeb]

51. ***Haste in performing obligatory Hajj***

(٥١) رُوِیَ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰهُ عَنْهُمَا قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
تَعَجَّلُوْا إِلَی الْحَجِّ يَعْنِي الْفَرِيْضَةَ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِيْ مَا يَعْرِضُ
لَهٗ۔ (ترغیب)

Translation: From Abdullah b Abbas ®. Rasulullah (S) said, " O the people! When Hajj becomes obligatory, make haste in its performance as none of you knows when and what obstruction may fall in its way".

[Al-Targheeb wa Al-Tarheeb]

52. ***Consequence of neglecting Hajj***

(٥٢) عَنْ أَبِيْ أُمَامَةَ عَنِ النَّبِيِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
مَنْ لَّمْ تَحْبِسْهُ حَاجَةٌ ظَاهِرَةٌ أَوْ مَرَضٌ حَابِسٌ أَوْ سُلْطَانٌ جَائِرٌ
وَلَمْ يَحُجَّ فَلْيَمُتْ إِنْ شَاءَ يَهُوْدِيًّا أَوْ نَصْرَانِيًّا۔ (ترغیب بحوالہ بیہقی)

Translation: Abu Umamah ® narrates from Rasulullah (S), " If a person is not a poor, not sick and there is no restriction form a tyrant ruler, even then he is not performing Hajj, it makes no difference as to whether he dies as a Jew or a Christian".

[Al-Targheeb wa Al-Tarheeb: Baihaqi]

Explanatory Note: If the performing of Hajj has become obligatory and there is no restriction, even then if it is not performed, the Iman is in danger.

53. ***The pilgrims of Haram in the sight of Allah***

(٥٣) عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اَلْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللّٰهِ دَعَاهُمْ فَأَجَابُوْهُ وَسَأَلُوْهُ فَأَعْطَاهُمْ ۔ (ترغيب ترهيب)

Translation: From Jabir ®. Rasulullah (S) said, " Those who proceed on Hajj and Umrah are the honorable guests of Allah (SWT). Allah called them to His house and they responded. Now whatever prayers they made before Him, He granted them".

[Al-Targheeb Al-Tarheeb}

Explanatory Note: There are different versions of this Hadith. In some, the pilgrims ask for pardon, Allah accepts it. In some, it is stated that Allah also pardons those about whom, the pilgrims pray for their Maghfirah [pardon]. However, it must be clearly understood that the sins that pertain to human rights will not be excused till the person [whose rights have been usurped or violated] himself forgives it.

54. ***Women's Jihad – Hajj and Umrah***

(٥٤) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
جِهَادُ الْكَبِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ الْحَجُّ وَالْعُمْرَةُ۔ (نسائی)

Translation: Abu Hurairah ® quotes from Rasulullah (S), " The Jihad [struggling in the way of Allah] for the elders, the week and womenfolk is the performing of Hajj and Umrah".

[From Nisa'i]

55. ***The True Hajj***

(٥٥) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ الْحَاجُّ؟
قَالَ الشَّعِثُ التَّفِلُ،
قَالَ فَأَيُّ الْحَجِّ أَفْضَلُ؟
قَالَ الْعَجُّ وَالثَّجُّ،
قَالَ وَمَا السَّبِيلُ؟
قَالَ الزَّادُ وَالرَّاحِلَةُ۔ (ابن ماجہ)

Translation: Abdullah b Umar ® narrates that a person asked Rasulullah (S), " Who is the Haji [one who performs the Hajj]?
Rasulullah (S) said, " Whose hair are in disarray and putting on dirty cloths".
The man asked, " What action of Hajj is the best"?
Rasulullah (S) said, " Reciting loudly the Talbeeh of Labbaik and sacrificing animal".
The man asked, " What is the meaning of Als-Sabeel"?
Rasulullah (S) said, " It means the transport and the traveling expenses".

[From Ibne Ma'ja]

Explanatory Note: This Hadith tells us that what kind of Pilgrimage Allah likes. Rasulullah (S) elaborates that Hajj is a worship of total devotion. Those who intend to visit the House of their beloved Allah; they should have little or least botheration about their food, dress and shower. Whatever time they get should utilize it in praying, reciting, crying and seeking the pardon of Allah.

In the last question, the man, referring the word "Als-Sabeel" of Verse 47 of Al-Imran, asked what it connotes? Rasulullah (S) explained that there must be proper arrangement of transport to reach the House of Allah and traveling expenses for the journey.

56. ***Allah's especial bounties for the people of Arafat***

(٥٦) عَنِ ابْنِ عُمَرَ قَالَ:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

فَإِذَا وَقَفَ بِعَرَفَةَ فَإِنَّ اللهَ عَزَّ وَجَلَّ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا

فَيَقُوْلُ،

اُنْظُرُوْا إِلَى عِبَادِيْ شُعْثًا غُبْرًا جَاءُوْنِيْ شُعْثًا۔

Translation: From Abdullah b Umar ®. Rasulullah (S) said," When pilgrims cry and beg near the mount of Arafat, Allah (SWT) gets down to the first sky [close to this world] and says to His angles:
Look to my slaves, in what condition they have come to Me with hairs in disarray and covered with dust".

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Explanatory Note: It appears from this Hadith that when people reach Arafat and are totally absorbed in begging and crying to their Lord with hope, secretly and loudly, the mercy of Allah is especially showered upon them

57. ***Sacrifices and Sincerity***

(٥٧) رُوِيَ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
يَا أَيُّهَا النَّاسُ ضَحُّوا وَاحْتَسِبُوا بِدِمَائِهَا، فَإِنَّ الدَّمَ وَإِنْ
وَقَعَ عَلَى الْأَرْضِ فَإِنَّهُ يَقَعُ فِي حِرْزِ اللهِ عَزَّ وَجَلَّ ۔ (ترغيب بحواله طبرانى)

Translation: From Ali b Talib ®. Rasulullah (S) said, " O people! Sacrifice [animal], shed the blood of animals for reward in the Akhirah. Though the blood of the animals apparently falls on the ground but, in fact, it is deposited with Allah (SWT) [in the account of one who sacrifices]".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Notes: In the Hadith, the word of "Hirz" has been used. Hirz is that box in which people keep their cloths etc. On the day of Adha, sacrifice is the greatest source of reward. The blood of animal, in our limited vision, falls on the ground and becomes valueless. But as the Prophet of Allah says it goes directly to the treasure of Allah to the credit of one who sacrifices it.

58. ***Who is the unfortunate?***

(٥٨) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللّٰہُ عَنْہُ
اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ
یَقُوْلُ اللّٰہُ عَزَّ وَجَلَّ اِنَّ عَبْدًا صَحَّحْتُ جِسْمَہٗ وَوَسَّعْتُ عَلَیْہِ
فِی الْمَعِیْشَۃِ تَمْضِیْ عَلَیْہِ خَمْسَۃُ اَعْوَامٍ لَّا یَفِدُ اِلَیَّ لَمَحْرُوْمٌ ۔

(ترغیب بحوالہ ابن حبان)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, " Allah (SWT) says: the person whom I blessed with health and financial prosperity and he enjoys this condition continuously for five years, he did not care to come to Me, he is unfortunate".

[Al-Targheeb – Ibne Heban]

Explanatory Notes: Health and prosperity are two great favors of Allah. Who has got these blessings, he should try utmost to cement his relation with Allah and be thankful to Him both through words and deeds. But getting these favors, he does not turn to Allah, not one, two, three but completely for five years for performing Hajj to the House of Allah, what can be more unfortunate thing than this event. He should know it clearly that the One who has made these favors to him, can take them back instantly and there is no guarantee that will he ever get them back.

59. ***Balance in Ebadah***

(٥٩) عَنْ زِيَادِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
اَرْبَعٌ فَرَضَهُنَّ اللهُ فِي الْاِسْلَامِ، فَمَنْ اَتٰى بِثَلَاثٍ لَمْ يُغْنِيْنَ عَنْهُ
شَيْئًا حَتّٰى يَأْتِيَ بِهِنَّ جَمِيْعًا اِلصَّلٰوةُ وَالزَّكٰوةُ وَصِيَامُ رَمَضَانَ وَحَجُّ
الْبَيْتِ۔ (مسند احمد)

Translation: From Ziad b Nuaim Hadrami ®. Rasulullah (S) said, "Allah has ordained four Ebadah, obligatory in Islam. A person who performs three Ebadah and neglects the fourth one, the three will not benefit him till he acts upon all the four. The four obligatory Ebadah are: Salah, Zakah, Sawm and Hajj".

[From Musnad Ahmad]

Explanatory Note: This and other Ahadith, falling in the same category tell us the importance of Salah, Zakah, Sawm and Hajj in Deen. Especially, they constitute a great significance for today's Muslims. A large number of Muslims have abandoned Salah. Even those who perform Salah don't pay Zakah. Some fast but don't go near Salah nor pay Zakah. Some care for Salah, Sawm and Zakah but are neglecting Hajj. Rasulullah (S) warns such people to perform all the four with equal emphasis. If you take care of only three and neglect the fourth, you will be in great trouble in the Akhirah. Allah (SWT) will ask that He made four fundamentals obligatory Ebadah not three, two or one: who authorized you to make this division? Being the slave, how you became the master?

Committing to Kalimah, becoming Muslim, acknowledging the position of servitude and being the follower of My

Prophet (S), how you revolted against the established fundamentals of Deen? Brother and sisters, think over this scenario. What reply you will have on the Day of Judgment? What a tragic consequence you will be encountering on that Day!

CHAPTER - V

SOCIAL OBLIGATIONS

60. *The rights of Parents*

(٦٠) عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلاً قَالَ:
يَا رَسُولَ اللهِ ﷺ مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟
قَالَ هُمَا جَنَّتُكَ وَنَارُكَ۔ (ابن ماجہ)

Translation: Abu Umamah ® narrates that a person asked from Rasulullah (S), " What rights parents have on their children?"
Rasulullah (S) said, " They are your heaven and hell".

[From: Ibne Ma'ja]

Explanatory Note: If you take care of them and meet your obligations, you will earn paradise but if you don't do that, you will land in hell.

From another Hadith and the directives of the Qur'an, it appears that the position of mother is higher than that of the father. The Qur'an, after giving due emphasis over nice treatment with parents, describes the trouble and hardship which the mother sustains during pregnancy, nursing

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَقَالَ
يَا رَسُولَ اللهِ ﷺ إِنِّي حَجَجْتُ بِأُمِّي مِنَ الْيَمَنِ عَلَى ظَهْرِي، وَطُفْتُ
بِهَا الْبَيْتَ وَسَعَيْتُ بِهَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَوَقَفْتُ بِهَا فِي عَرَفَاتٍ،
وَدَلَفْتُ بِهَا إِلَى الْمُزْدَلِفَةِ، وَرَمَيْتُ لَهَا الْجِمَارَ بِمِنًى، فَعَلْتُ ذَلِكَ
كُلَّهُ وَهِيَ عَجُوزٌ لَا حَرَاكَ بِهَا، وَأَنَا أَحْمِلُهَا عَلَى ظَهْرِي، فَهَلْ أَدَّيْتُ
حَقَّهَا؟
قَالَ لَا لِأَنَّهَا فَعَلَتْ مَا فَعَلَتْ بِكَ فِي صِغَرِكَ وَهِيَ تَتَمَنَّى حَيَاتَكَ،
وَأَنْتَ فَعَلْتَ مَا فَعَلْتَ بِهَا وَأَنْتَ تَتَمَنَّى مَوْتَهَا۔ (الوعی، العدد ٥٨، السنة الخامسة)

and caring. The onerous right of mother can be understood from the following Hadith:

Translation: **A person came to Rasulullah (S) and said, “ O Prophet of Allah! I carried my mother on my back from Yemen and performed Hajj, putting her always on my back. I circulated around the House of Allah, hurriedly walked between Safa and Marwah, went to Arafat, came to Muzdalfah, threw pebbles in Manaa with her on my back. She is too old to move around at all. I have performed all these acts keeping her on my back. Have I fulfilled her rights or my obligations to her?”**

Rasulullah (S) said, “ No”. The man asked, “ Why not”?

Rasulullah (S) said, “ It is because she sustained all the trouble and hardship with the prayer that you be alive and what you have done with her, it was with the intention that she may die soon”

61. ***Paradise under the foot of the mother***

(٦١) عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ اَنَّ جَاهِمَةَ جَآءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
يَا رَسُوْلَ اللّٰهِ أَرَدْتُّ اَنْ اَغْزُوَ وَقَدْ جِئْتُ اَسْتَشِيْرُكَ،
فَقَالَ هَلْ لَكَ مِنْ أُمٍّ؟
قَالَ نَعَمْ،
قَالَ فَالْزَمْهَا، فَاِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا۔ (مسند احمد)

Translation: Mua’via b Jahemah ® reports that his father went to Rasulullah (S) and said, “ O Prophet of Allah! I want to participate in Jihad and have come to seek your consent”. Rasulullah (S) asked, “ Is your mother alive?” He said, “ yes”.

Rasulullah (S) said, “ Keep you busy in her service. Heaven lies under her foot”.

[Musnad Ahmad]

Explanatory Note: Rasulullah (S) knew that his mother was alive. She was old and was in dire need of his services but the son was desirous to participate in Jihad. He (S) advised that the battlefield of Jihad is in your house. Go and take care of your mother This Hadith does not mean at all that whose parents are alive should not come out of his house for the service of Deen. The parents of the most of the Sahabah ® were alive but they were going out for Jihad and Dawah Ilallah.

62. ***Compensation for praying and seeking Maghfirah for Parents***

(٦٢) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
اِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاَنَّهُ لَهُمَا لَعَاقٌّ، فَلَا يَزَالُ
يَدْعُوْلَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللهُ بَارًّا۔ (بیہقی، شعب الایمان)

Translation: From Anas b Malik ®. Rasulullah (S) said, “ If some one’s parent died and he had been disobedient to them in their lifetime. He becomes conscious of it and starts praying for them regularly. Allah will treat him as obedient to his parents and save him from the consequences of his disobedience”.

[Baihaqi – Al-Iman]

63. ***Nicely dealing with parents after death***

(٦٣) عَنْ أَبِيْ أُسَيْدٍ مَالِكِ بْنِ رَبِيْعَةَ السَّاعِدِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
بَيْنَا نَحْنُ جُلُوْسٌ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ رَجُلٌ مِنْ بَنِيْ سَلِمَةَ فَقَالَ:
يَا رَسُوْلَ اللّٰهِ هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهٖ بَعْدَ مَوْتِهِمَا؟
قَالَ: نَعَمْ الصَّلَاةُ عَلَيْهِمَا، وَالْإِسْتِغْفَارُ لَهُمَا وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيْقِهِمَا۔
(ترغیب وترہیب بحوالہ ابوداؤد وابن ماجہ وابن حبان)

Translation: Abu Usaid Malik b Ibne Rabia Sa'aidi ® narrates that we were sitting with Rasulullah (S), a person from Banu Salmah came and asked him (S), " O Prophet of Allah! My parents are dead. Is there any right of my parents left with me to fulfill?"
Rasulullah (S) said, " Yes. After the death of parents, it is obligatory upon children that they should pray for them, seek their Maghfirah [pardon] from Allah, fulfill their commitments, and nicely treat the relations akin to them and to be respectful to their friends and entertain them".

[Al-Targheeb wa Al- Tarheeb: Abu Dawood, Ibne Ma'ja & Ibne Heban]

64. ***Treating nicely with Maternal Aunt***

(۶۴) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ أَتَى رَسُولَ اللّٰهِ ﷺ رَجُلٌ، فَقَالَ:
يَا رَسُولَ اللّٰهِ لَقَدْ أَذْنَبْتُ ذَنْبًا كَبِيرًا فَهَلْ لِي مِنْ تَوْبَةٍ؟
فَقَالَ لَهُ رَسُولُ اللّٰهِ ﷺ أَلَكَ وَالِدَانِ؟
قَالَ: لَا
قَالَ فَلَكَ خَالَةٌ،
قَالَ نَعَمْ
فَقَالَ رَسُولُ اللّٰهِ ﷺ فَبِرَّهَا إِذًا۔ (مسند احمد)

Translation: Abdullah b Umar® reports that a person came to Rasulullah (S) and said, " O Prophet of Allah! I have committed a great sin. Is there any possible chance for me to repent for it?"
Rasulullah (S) asked, " Are your parents alive?"
He said, " No".
Rasulullah (S) again asked, " Have you any maternal aunt?"
He said, " Yes"
Rasulullah (S) said, " Go and serve her".

[From Musnad Ahmad]

Explanatory Note: The general condition of Tawba [repentance] is this that man repents for his deeds, cries in heart and seeks Allah's pardon. But Rasulullah (S), under wider spectrum of Knowledge from Allah (SWT), understood that if fair and nice treatment is given to mother or maternal aunt, this sin could be washed out. None could envision such a way out except the Prophet of Allah.

65. *Respectability to Teacher*

(٦٥) رُوِيَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
تَعَلَّمُوا الْعِلْمَ، وَتَعَلَّمُوا لِلْعِلْمِ السَّكِينَةَ وَالْوَقَارَ، وَتَوَاضَعُوا
لِمَنْ تَتَعَلَّمُونَ مِنْهُ۔ (ترغیب و ترہیب بحوالہ طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Learn about Deen, develop modesty and seriousness for acquiring the knowledge of Deen and be humble and submissive to your teachers [or from whom you learn]".

[From: Al-Targheeb Al-Tarheeb- Tabrani]

Explanatory Note: It is a confirmed opinion of scholars that after Allah and His Rasul (S) the highest position is that of parents and then that of the teacher. They [parents] are the physical guardians and the teacher is the guardian of Deen. After physical nourishment, training of Deen and morality starts. Parents are like the architects and teachers decorate and beautify the building.

66. *The rights of the husband*

(٦٦) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ،
جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ،
يَا رَسُولَ اللهِ، إِنِّي وَافِدَةُ النِّسَاءِ إِلَيْكَ، هٰذَا الْجِهَادُ كَتَبَهُ اللهُ

عَلَى الرِّجَالِ، فَإِنْ أُصِيبُوْا أُجِرُوْا، وَإِنْ قُتِلُوْا كَانُوْا أَحْيَاءً عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ - وَنَحْنُ مَعْشَرُ النِّسَاءِ نَقُوْمُ عَلَيْهِمْ، فَمَا لَنَا مِنْ ذٰلِكَ؟
قَالَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
أَبْلِغِيْ مَنْ لَقِيْتِ مِنَ النِّسَاءِ أَنَّ طَاعَةَ الزَّوْجِ وَاعْتِرَافًا بِحَقِّهٖ
يَعْدِلُ ذٰلِكَ وَقَلِيْلٌ مِّنْكُنَّ مَنْ يَفْعَلُهٗ،

رَوَاهُ الْبَزَّارُ هٰكَذَا مُخْتَصَرًا وَالطَّبْرَانِيُّ فِيْ حَدِيْثٍ قَالَ فِيْ اٰخِرِهٖ،
ثُمَّ جَاءَتْهُ يَعْنِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ امْرَأَةٌ فَقَالَتْ:
إِنِّيْ رَسُوْلُ النِّسَاءِ إِلَيْكَ، وَمَا مِنْهُنَّ امْرَأَةٌ عَلِمَتْ أَوْ لَمْ تَعْلَمْ
إِلَّا وَهِيَ تَهْوٰى مَخْرَجِيْ إِلَيْكَ، اَللّٰهُ رَبُّ الرِّجَالِ وَالنِّسَاءِ، كَتَبَ اللّٰهُ الْجِهَادَ
عَلَى الرِّجَالِ، فَإِنْ أَصَابُوْا أُجِرُوْا وَإِنِ اسْتُشْهِدُوْا كَانُوْا أَحْيَاءً عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ - فَمَا يَعْدِلُ ذٰلِكَ مِنْ أَعْمَالِهِمْ مِّنَ الطَّاعَةِ؟
قَالَ: طَاعَةُ أَزْوَاجِهِنَّ وَالْمَعْرِفَةُ بِحُقُوْقِهِمْ، وَقَلِيْلٌ مِّنْكُنَّ
مَنْ يَفْعَلُهٗ - (ترغيب وترهيب)

Translation: Abdullah b Abbas ® reports that a woman came to Rasulullah (S) and said, " O Prophet of Allah! Women have sent me to you as their representative: You see Jihad is obligatory only on men. If they get wounded, they get reward. If they are martyred, they live alive with their Lord and will be harvesting rewards from Him. We the womenfolk protect their houses and children behind them. What reward we would get?"
Rasulullah (S) said, " You communicate it to women with whom you come in contact, " Being obedient to husbands and recognizing their rights is equal to Jihad but a very few of you will behave like this".

The same Hadith has appeared in Tabrani whose contents are

as follows: The women's representative said to Rasulullah (S), " The womenfolk have sent me as their representative and every woman, weather she knows it or not, prefers my coming over to you: See, Allah is the Lord and Master both of men and women and you have been appointed as Messenger to both the genders. Jihad has been made obligatory on men and not on women. If they kill the enemy, they get a reward and Ghanimah [war booty]. If they are martyred, they get a bountiful life to live with their Lord. What acts of obedience should we do which equals to their Jihad?"

Rasulullah (S) said, " Obedience to their husband and recognizing their rights has the same status as that of Jihad for men. But rarely you will do it".

[Al-Targheeb Al-Tarheeb]

67. ***The right of wife***

(٦٧) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، فَإِنْ أَقَمْتَهَا كَسَرْتَهَا فَدَارِهَا تَعِيشُ
بِهَا۔ (ترغیب وترہیب بحوالہ صحیح ابن حبان)

Translation: From Sumrah b Jundab ®. Rasulullah (S) said, " Woman has been created out of rib. If you want to straighten it, you will break it. Be nice to her, you will enjoy a happy life".

[Al-Targheeb Al-Tarheeb; Ibne Heban]

Explanatory Note: Woman is created from rib. It means her temperament, process of thinking and method of working are

somewhat different than man. In the family, the husband is the head and has the upper hand. If a husband does not care for the feelings and sentiments of his wife and insists to get his opinion prevailed, the home will be deprived of the true pleasures of life. Rather, it will become hell of infighting. That is why Rasulullah (S) is educating men to be nice and decent with wives. If it is not practiced, it will end in divorce and that is the most hated thing in the Shariah of Allah. It is the last resort.

This Hadith does not tell that women are crooked and men are very nice but through it Rasulullah (S) communicates that in the secular systems, people do not treat women nicely. You are the slaves of Allah, so behave with them kindly.

In some other Hadith, the last phrase is
"Be nice to womenfolk".

It means Rasulullah (S) is directing husbands to remind each other for treating their wives nicely. That is, you be nice yourself to your wives and advise others to do the same.

68. ***Right of children***

(٦٨) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ۔ (ترغيب ترهيب بحواله ابن ماجه)

Translation: From Abdullah b Abbas ®. Rasulullah (S) said, " Be kind to your children and give them good education and Tarbiyah [training]".

[Al-Targheeb Al-Tarheeb: Ibne Ma'ja]

69. ***Tarbiyah (training) of family and children***

(٦٩) عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَا يَسْتَرْعِي اللّٰهُ تَبَارَكَ وَتَعَالَى عَبْدًا رَعِيَّةً قَلَّتْ أَوْ كَثُرَتْ إِلَّا
سَأَلَهُ اللّٰهُ تَبَارَكَ وَتَعَالَى عَنْهَا يَوْمَ الْقِيَامَةِ أَقَامَ فِيهَا أَمْرَ اللّٰهِ تَبَارَكَ
وَتَعَالَى أَمْ أَضَاعَهُ حَتَّى يَسْأَلَهُ عَنْ أَهْلِ بَيْتِهِ خَاصَّةً ۔ (مسند احمد)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, " When Allah gives authority to someone over others, irrespective of fact whether the number is small or large, on the Day of Judgment, Allah (SWT) will put him to question about those who were under his control.
Has he established the commands of Allah over his subordinates or destroyed them through negligence? He will be specifically questioned about his family members".

[From
Musnad Ahmad

Explanatory Note: The husband will be asked about his wife, children and those who were under his care that how far he educated them about Deen and provided moral training. If he has tried his best to educate them about Deen and make them good Muslims, he may get relief otherwise, he will be in great trouble, irrespective of the fact howsoever he himself is religious minded and Allah conscious.

70. ***Right of poor Muslims***

(٧٠) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اَيُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ اِدْخَالُكَ السُّرُوْرَ عَلٰى مُؤْمِنٍ اَشْبَعْتَ
جَوْعَتَهٗ اَوْ كَسَوْتَ عَوْرَتَهٗ اَوْ قَضَيْتَ لَهٗ حَاجَةً۔ (ترغيب بحواله طبراني)

Translation: Umar b Khattab ® says that it was asked to Rasulullah (S), "What is the best deed?"
Rasulullah (S) said, "To please the heart of a Mumin is a matter of great reward: If he is hungry, feed him: if he has no cloth, get him cloths; if he has some unfulfilled need, meet it".

[Al-Targheeb wa Al-Tarheeb – From Tabrani]

71. ***Meeting the wants of needy Muslims***

(٧١) عَنْ اَبِيْ سَعِيْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا مُؤْمِنٍ اَطْعَمَ
مُؤْمِنًا عَلٰى جُوْعٍ اَطْعَمَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ مِنْ ثِمَارِ الْجَنَّةِ،
وَاَيُّمَا مُؤْمِنٍ سَقٰى مُؤْمِنًا عَلٰى ظَمَاٍ سَقَاهُ اللّٰهُ يَوْمَ الْقِيَامَةِ مِنَ
الرَّحِيْقِ الْمَخْتُوْمِ،

وَاَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلٰى عُرْيٍ كَسَاهُ اللّٰهُ يَوْمَ الْقِيَامَةِ
مِنْ حُلَلِ الْجَنَّةِ۔ (ترمذي)

Translation: **From Abu Sayeed Khudri ®. Rasulullah (S) said, " When a Mumin feeds a Mumin while he is hungry, Allah (SWT) will feed him with the fruits of paradise on the Day of Judgment.**

If a Mumin quenches the thirst of a Mumin while he is thirsty, Allah will serve him with "Al-Raheequl Al-Makhtoom" [the sealed nectar – free of intoxication] from heaven.

And when a Mumin puts on cloth to a Mumin who is naked, Allah will clad him with heavenly dress on the Day of Judgment".

[From Tirmizi}

72. ***Reward for helping the needy***

(۷۲) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَطْعَمَ أَخَاهُ حَتّٰى يُشْبِعَهُ، وَسَقَاهُ مِنَ الْمَاءِ حَتّٰى يُرْوِيَهُ بَاعَدَهُ
اللهُ مِنَ النَّارِ سَبْعَ خَنَادِقَ مَا بَيْنَ كُلِّ خَنْدَقَيْنِ مَسِيرَةُ خَمْسِمِائَةِ
عَامٍ۔ (ترغیب بحوالہ طبرانی)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, " When a person feeds his brother and quenches his thirst with water, Allah will keep him away from Hellfire at a distance equal to seven ditches of fire and the distance in between two ditches will be equal to a journey of five hundred years".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

73. ***Drawing attention to good deeds***

(۷۳) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اَلدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَاللهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ۔
(ترغیب وترہیب)

Translation: **Abu Hurairah ® narrates from Rasulullah (S), " One who guides some one to a good deed, he will get the reward equal to one who acts upon it. Allah likes that one who is in trouble is helped [irrespective of the fact whether he is a Muslim or a non-Muslim]".**

[Al-Targheeb Al-Tarheeb]

74. ***Kindness with servants***

(٧٤) وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ،
قَالُوا، يَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ أَخْبَرْتَنَا أَنَّ هٰذِهِ الْأُمَّةَ أَكْثَرُ
الْأُمَمِ مَمْلُوكِينَ وَيَتَامٰى،
قَالَ نَعَمْ، فَأَكْرِمُوهُمْ كَكَرَامَةِ أَوْلَادِكُمْ، وَأَطْعِمُوهُمْ مِمَّا
تَأْكُلُونَ،
قَالُوا، فَمَا يَنْفَعُنَا مِنَ الدُّنْيَا؟
قَالَ، فَرَسٌ تَرْبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ اللهِ، مَمْلُوكُكَ
يَكْفِيكَ، فَإِذَا صَلَّى، فَهُوَ أَخُوكَ۔ (ترغیب وترہیب بحوالہ احمد وابن ماجہ وترمذی)

Translation: From Abu Bakr ®. Rasulullah (S) said, " That man will not enter into heaven who is using his power and authority in wrong way [harsh to his servants and slaves]".
People asked, " O Prophet of Allah! Have you not told us that this Ummah will have greater number of slaves and orphans in comparison to others?"
He (S) replied, " Yes, I told you". You treat them the way you are behaving with your children, feed them what you eat yourselves".
People asked, " What worldly thing will be beneficial in

Akhirah?”
Rasulullah (S) said, “ The horse that you feed [maintain] to ride towards battle field for Jihad in the way of Allah; treating nicely the slave who acts at your place and if he is regular in Salah [he is a Muslim], he deserves better treatment from you”. [**Explanatory Note:** This Hadith discusses about slaves. It is also applicable to domestic servants]

[Al-Targheeb Al-Tarheeb: Ahmad, Ibne Ma’ja & Tirmizi]

75. ***To burden to capacity***

(٧٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لِلْمَمْلُوكِ طَعَامُهُ وَشَرَابُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ إِلَّا مَا يُطِيقُ، فَإِنْ
كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ وَلَا تُعَذِّبُوا عِبَادَ اللهِ خَلْقًا أَمْثَالَكُمْ۔

(ترغیب وترہیب بحوالہ ابن حبان)

Translation: From Abu Hurairah ®. Rasulullah (S) said, “ Your slaves have the right upon you that you provide them with food and water; dress them, put upon them the burden of work that they can bear with and if you put them to heavy duty help them”.
O the servants of Allah “ Don’t put them in pain and harshness those who are the creatures of Allah and humans like you”.

[Al-Targheeb Al-Tarheeb: Ibne Heban]

76. ***Reward for being nice to servants***

(٧٦) وَعَنْ عُمَرَ بْنِ حُرَيْثٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَا خَفَّفْتَ عَنْ خَادِمِكَ مِنْ عَمَلِهِ كَانَ لَكَ أَجْرًا فِي مَوَازِينِكَ۔

(ترغیب وترہیب بحوالہ ابویعلیٰ)

Translation: From Umar b Huraith ®. Rasulullah (S) said, " The lighter you take work from your servants, the more reward you will get".

[Al-Targheeb Al-Tarheeb: Abu Yaa'li]

77. ***Kindness to animals***

(٧٧) وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ مَرَّ حِمَارٌ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قَدْ كُوِيَ فِي وَجْهِهِ يَفُورُ مِنْخَرَاهُ مِنْ دَمٍ،
فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَعَنَ اللهُ مَنْ فَعَلَ هٰذَا، ثُمَّ نَهَى عَنِ الْكَيِّ
فِي الْوَجْهِ وَالضَّرْبِ فِي الْوَجْهِ۔ (ترغیب وترہیب بحوالہ ابن حبان وترمذی)

Translation: Jabir B Abdullah ® narrates that a donkey passed by the side of Rasulullah (S) whose face was stigmatized and profusely bleeding form his nostrils.
[Seeing this] Rasulullah (S) said. " Curse is upon the person who has done it. He (S) then announced not to stigmatize face or beat at the face".

[Al-Targheeb Al-Tarheeb: Ibne Heban & Tirmizi]

78. ***Prohibition of target shooting on the animals***

(٧٨) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّهُ مَرَّ بِفِتْيَانٍ مِّنْ قُرَيْشٍ قَدْ نَصَبُوْا طَيْرًا
اَوْ دَجَاجَةً يَتَرَامُوْنَهَا وَقَدْ جَعَلُوْا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِّنْ نَبْلِهِمْ
فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوْا، فَقَالَ ابْنُ عُمَرَ:
مَنْ فَعَلَ هٰذَا؟ لَعَنَ اللّٰهُ مَنْ فَعَلَ هٰذَا۔
إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا۔
(ترغیب وترہیب بحوالہ بخاری ومسلم)

Translation: It is narrated that Abdullah b Umar ® passed through some kids of Quraish who were target shooting on some birds or chicken with an understanding with the owner of the birds that the arrow that will miss the target will be his [owner]. When the boys saw Ibne Umar ®, they took to their heels.
Abdullah b Umar ® asked, “ Who has done it? Curse is upon him who has done it. Rasulullah (S) has cursed upon the person who uses animate objects for target shooting”.

[Al-Targheeb Al-Tarheeb: Bukhari & Muslim]

79. ***Incident of a camel***

(٧٩) عن يحيى ابن مرة رضي الله عنه قال وكنت معه يعني مع النبي صلى الله عليه وسلم جالسا ذات يوم إذ جاء جمل يخب حتى ضرب بجرانه بين يديه، ثم ذرفت عيناه،

فقال، ويحك انظر لمن هذا الجمل؟ إن له لشأنا،

قال، فخرجت ألتمس صاحبه فوجدته لرجل من الأنصار فدعوته إليه،

فقال: ما شأن جملك هذا؟

فقال: وما شأنه؟ لا أدري والله ما شأنه عملنا عليه، ونضحنا عليه حتى عجز عن السقاية فأتمرنا البارحة أن ننحره ونقسم لحمه،

قال: فلا تفعل، هبه لي أو بعنيه،

قال: بل هو لك يا رسول الله صلى الله عليه وسلم

قال: فوسمه بميسم الصدقة، ثم بعث به۔ (ترغيب ترهيب بحواله احمد)

Translation: Yahya b Murrah ® reports that he was sitting with Rasulullah (S), a camel, running fast, came to him (S), sat down before him (S) on his knees and tears were rolling down from both of his eyes.

Rasulullah (S) asked me, " Go out and find out its owner. Something had happened to him [and that is why he is crying]".

I came out in search of the owner and came to know that it belongs to an Ansari. I brought him to Rasulullah (S).

Rasulullah (S) asked him. " What has happened to your camel"?

He said. " I don't know the cause of his crying. We benefited from him and irrigated our gardens and dates trees by carrying water on his back. Now he is no good for watering

purpose. Last evening we decided among ourselves to slaughter him and distribute his meat”.
Rasulullah (S) said, “ Don’t slaughter him. Give it to me with price or no price”.
The Ansari said, “ O Prophet of Allah! You take it without price”.
The Narrator [of the Hadith] says, “ Rasulullah (S) put the signs of Baitulmal [state treasury] on that camel and then sent him to be included amongst the state owned animals”.

[Al-Targheeb Al-Tarheeb: Ahmad]

80. ***Sharpen knife before putting down goat [for slaughtering]***

٨٠) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ مَرَّ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ وَاضِعٍ رِجْلَهُ عَلَى صَفْحَةِ شَاةٍ وَهُوَ يُحِدُّ شَفْرَتَهُ، وَهِيَ تَلْحَظُ إِلَيْهِ بِبَصَرِهَا، قَالَ أَفَلَا قَبْلَ هٰذَا؟ أَوَتُرِيْدُ أَنْ تُمِيْتَهَا مَوْتَتَيْنِ؟
وَفِيْ رِوَايَةٍ أَتُرِيْدُ أَنْ تُمِيْتَهَا مَوْتَاتٍ؟ هَلَّا أَحْدَدْتَ شَفْرَتَكَ قَبْلَ أَنْ تُضْجِعَهَا؟

Translation: Abdullah b Abbas ® narrates that Rasulullah (S) passed through a person who was putting his leg on the face of goat, sharpening the knife and she was watching it.
Rasulullah (S) said, “ Will she not die before you slaughter it? Do you want to give her a double death?”
In another version, words are like this: “Do you want to give her a repeated death? Why couldn’t you sharpen your knife before pulling her down?”

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81. ***Don't kill an animal before another one***

(٨١) رُوِيَ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ أَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحَدِّ الشِّفَارِ
وَأَنْ تُوَارَى عَنِ الْبَهَائِمِ،
وَقَالَ إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ۔

Translation: Abdullah b Umar ® narrates that he heard Rasulullah (S) saying, " Slaughter the animal with sharpened knife and don't kill an animal in front of another".
He (S) further said, " When you slaughter an animal, do it the fastest way".

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82. ***Subject Same***

(٨٢) عَنِ الشَّرِيْدِ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ،
مَنْ قَتَلَ عُصْفُوْرًا عَبَثًا عَجَّ إِلَى اللهِ يَوْمَ الْقِيَامَةِ يَقُوْلُ يَا رَبِّ إِنَّ
فُلَانًا قَتَلَنِيْ عَبَثًا وَلَمْ يَقْتُلْنِيْ مَنْفَعَةً۔

Translation: Al-Shirred ® says that he heard Rasulullah (S) saying, " Who kills [even] a sparrow for nothing, it will complain to Allah on the Day of Judgment: O Allah! This man killed me uselessly and not for the sake of meat".

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Explanatory Note: Killing of animals for the sake of pleasure is a great sin. They can be hunted only for food and that is because their Creator has permitted humans to do so.

83. ***Prohibition of mutilation [of body]***

(٨٣) عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ مَثَّلَ بِذِي رُوْحٍ ثُمَّ لَمْ يَتُبْ مَثَّلَ اللّٰهُ بِهِ يَوْمَ الْقِيَامَةِ ۔ (مسند احمد)

Translation: From Abdullah b Umar ® says that he heard Rasulullah (S) saying, “ One who has mutilated a living being and he dies before repentance, Allah will mutilate him on the Day of Judgment”.

[Musla: means mutilation of body parts]

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CHAPTER – VI

M U A ʻ M L A T [AFFAIRS]

84. *Rightful means of earnings*

(۸۴) عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَآ أَيُّهَا النَّاسُ اتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ، فَإِنَّ نَفْسًا لَّنْ تَمُوْتَ
حَتّٰى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ، خُذُوْا
مَا حَلَّ وَدَعُوْا مَا حَرُمَ۔ (ابن ماجہ)

Translation: From Jabir b Abdullah ®. Rasulullah (S) said, " O the people! Fear Allah and don't adopt wrongful means for earnings because no one can die till he gets his entire [allotted] providence that may come belatedly. So be fearful to Allah and use honest means for earnings your provision. Take only rightful earnings and don't go even near to wrongful means".

[From Ibne Ma'ja]

85. *The earnings of a laborer*

(٨٥) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
خَيْرُ الْكَسْبِ كَسْبُ الْعَامِلِ اِذَا نَصَحَ - (مسند احمد)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The best earnings is that of a laborer, provided, he performs his job with sincerity and well wishing".

[From Musnad Ahmad]

86. ***Earnings with hard labor***

(٨٦) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اِنَّ اللهَ يُحِبُّ الْمُؤْمِنَ الْمُحْتَرِفَ - (ترغیب بحوالہ طبرانی)

Translation: **From Abdullah b Umar ®. Rasulullah (S) said, " Allah loves that Mumin who earns his leavings with hard labor".**

[Al-Targheeb wa al-Tarheeb: Tabrani]

87. ***Trade***

(٨٧) عَنْ جُمَيْعِ بْنِ عُمَيْرٍ عَنْ خَالِهٖ قَالَ سُئِلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ اَفْضَلِ الْكَسْبِ،
فَقَالَ بَيْعٌ مَّبْرُوْرٌ وَّعَمَلُ الرَّجُلِ بِيَدِهٖ - (مسند احمد)

Translation: Jumaiy b Umair ® narrates from his uncle that someone asked from Rasulullah (S) about the best means of earnings.
He (S) said, " Trade [or business] that is free from all kinds

of methods prohibited by Allah and earnings through manual labor”.

[From Musnad Ahmad]

88. ***Concept of correct means of earning***

(۸۸) عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ مَرَّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى
أَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ جَلَدِهٖ وَنَشَاطِهٖ،
فَقَالُوْا يَا رَسُوْلَ اللّٰهِ لَوْ كَانَ هٰذَا فِيْ سَبِيْلِ اللّٰهِ،
فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ كَانَ خَرَجَ يَسْعٰى عَلٰى وَلَدِهٖ صِغَارًا فَهُوَ فِيْ سَبِيْلِ اللّٰهِ،
وَإِنْ كَانَ خَرَجَ يَسْعٰى عَلٰى نَفْسِهٖ يُعِفُّهَا فَهُوَ فِيْ سَبِيْلِ اللّٰهِ،
وَإِنْ كَانَ خَرَجَ يَسْعٰى رِيَاءً وَّمُفَاخَرَةً فَهُوَ فِيْ سَبِيْلِ الشَّيْطَانِ۔ (ترغيب بحواله طبرانی)

Translation: Ka’ab b Ujrah ® narrates that a person passed by Rasulullah (S), Sahabah ® observed that he is actively involved in earning his living.

They asked Rasulullah (S), “ Had his struggle been in the way of Allah, how fine it would have been”.

Rasulullah (S) said, “ If he is out to struggle for his little children, it is in the way of Allah. If he is struggling for taking care of his old parents, it will be in the way of Allah. If he is working to protect himself from spreading his hands to others, it will also be counted in the way of Allah. But if he wants to earn for show off or getting supremacy over others, then his entire effort will be counted in the way of Satan [devil]”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Notes: The entire life of a Mumin is Ebadah and

all his actions and deeds earn reward for him. The wide connotation that Islam presents about life of abstinence, Taqwah and Ebadah is very much visible from this Hadith. In another Hadith, it is ordained: " Whatever is expended by a Mumin on his person, on his wife, on his children and on his servants, it is all Sadaqah and Ebadah and he will be rewarded for it".

89. *The Correct concept about wealth*

(٨٩) عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ،
كَانَ الْمَالُ فِيمَا مَضَىٰ يُكْرَهُ، فَأَمَّا الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ،
وَقَالَ لَوْلَا هٰذِهِ الدَّنَانِيرُ لَتَمَنْدَلَ بِنَا هٰؤُلَاءِ الْمُلُوكُ،
وَقَالَ مَنْ كَانَ فِي يَدِهِ مِنْ هٰذِهِ شَيْءٌ فَلْيُصْلِحْهُ، فَإِنَّهُ زَمَانٌ إِنِ
احْتَاجَ كَانَ أَوَّلَ مَنْ يَبْذُلُ دِينَهُ،
وَقَالَ الْحَلَالُ لَا يَحْتَمِلُ السَّرَفَ۔ (مشكوٰة)

Translation: Sufyan Suri (RA) said, " At the time of Prophet (S) and guided Caliphs, wealth was considered as a pernicious object but in our time it has become the shield of a Mumin. If these Dinar and Durham had not been with us, the kings and the rich would have made us their handkerchief [subservient].

Today if someone has some wealth, he should invest it into business so that he earns profit and increases his capital. If he is poor, he will first sell his Deen. Expending from honest earnings is not extravagancy".

[From Mishkat]

Explanatory Note: **"**Kings and the rich would have made us their handkerchief". It means, if we would have no wealth, we would have been forced to visit these people and they would have used us for their objectives. But we have wealth, so we are free from them. During the time of Prophet (S) and his Companions ®, their Iman was strong. That is why they were save from all kinds of worldly temptations but today the Iman is weak and in the state of poverty, people will be inclined to sell their Iman. So this is an advice from Sufyan Suri ® and not an advocacy to lead a life of luxury.

The last sentence of his advice means that there is no extravagancy if your earnings are honest. Extravagancy comes under the category of Haram. For instance, if someone is dressing nicely, taking good food, you cannot say he is extravagant. The condition is this that his fine cloths and his delicious food have been obtained through honest means of living.

90. ***Persuasion to give loan***

(٩٠) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
كُلُّ قَرْضٍ صَدَقَةٌ۔ (الترغيب والترهيب)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, "Every loan is a Sadaqah".

[Al-Targheeb Al-Tarheeb]

Explanatory Note: If a man of means gives loan to some poor man, it is a good deed, he will get the reward from Allah. It is because he has eased the difficult situation of the

poor. Allah will ease the condition of the creditor on the Day of Judgment.

91. ***Under the same heading***

(٩١) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَا مِنْ مُسْلِمٍ يُقْرِضُ مُسْلِمًا قَرْضًا مَرَّةً اِلَّا كَانَ كَصَدَقَتِهَا
مَرَّتَيْنِ۔ (ابن ماجه)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, " If a Muslim gives loan once to a Muslim, he will be receiving such a big reward as if he has given the same amount twice".

[From: Ibne Ma'ja]

92. ***The reward of giving relief to debtor***

(٩٢) عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
تَلَقَّتِ الْمَلَائِكَةُ رُوْحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ،
فَقَالُوْا عَمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟
قَالَ لَا،
قَالُوْا تَذَكَّرْ،
قَالَ كُنْتُ اُدَايِنُ النَّاسَ فَاٰمُرُ فِتْيَانِيْ اَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوْا عَنِ الْمُوْسِرِ،
قَالَ، قَالَ اللهُ تَجَاوَزُوْا عَنْهُ۔ (بخاری، ترغیب)

Translation: From Huzaifah ®. Rasulullah (S) said, " Angles approached a person [after his death] from amongst the

Muslims who passed before you and asked: Have you done anything good in your worldly life?
He said, “No”.
They said, “ Try to recollect”.
He said, “ I used to give loans to people and direct my servants to allow more time, if they are hard-pressed and cannot pay back in time and if the debtor is solvent, be kind to him”.
Rasulullah (S) said, “ Allah (SWT) directs the angles to forgive his mistakes”.

[Al-Targheeb wa Al-Tarheeb: Bukhari]

Explanatory Note: Sometime it happens that Allah likes an action of His slave so much that He ignores his sins and entitles him for the paradise. There are a lot of such instances in Ahadith. Who knows, when and what action of a slave is appreciable by his Lord!

93. ***Subject Same***

(٩٣) عَنْ بُرَيْدَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
مَنْ اَنْظَرَ مُعْسِرًا فَلَهٗ كُلَّ يَوْمٍ صَدَقَةٌ قَبْلَ اَنْ يَحِلَّ الدَّيْنُ فَاَنْظَرَهٗ
بَعْدَ ذٰلِكَ فَلَهٗ كُلَّ يَوْمٍ مِّثْلَيْهِ صَدَقَةٌ۔ (مسند احمد)

Translation: Buraidah ® heard Rasulullah (S) saying, “ One who gives loan to a distressed person for a fixed time, one Sadaqah [reward of a good deed] is recorded in his account every day. If he [the debtor] could not pay by the appointed time, he [the creditor] extends the time limit, then two Sadaqah [the reward of two goods deeds] will now be credited to his account [the account of the creditor] every day”.

[From Musnad Ahmad]

94. ***Accepting interest***

(٩٤) وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَا أَحَدٌ أَكْثَرَ مِنَ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ،
وَفِيْ صَحِيْحِ الْإِسْنَادِ فِيْ لَفْظٍ لَّهُ:
اَلرِّبَا وَإِنْ كَثُرَ فَإِنَّ عَاقِبَتَهُ إِلَى قُلٍّ - (ترغیب ترہیب بحوالہ ابن ماجہ وحاکم)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, “ One who accumulates interest-bearing wealth, he ends in poverty”.
The words of another Hadith are: “The interest-bearing wealth, howsoever it grows, it ends in adversity”.

[Al-Targheeb Al-Tarheeb: Ibne Ma’ja wa Ha’kim]

95. ***The tragic end of the usurer***

(٩٥) وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
رَأَيْتُ لَيْلَةَ أُسْرِيَ بِيْ لَمَّا انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ فَنَظَرْتُ
فَوْقِيْ فَإِذَا أَنَا بِرَعْدٍ وَبُرُوْقٍ وَصَوَاعِقَ -
قَالَ فَأَتَيْتُ عَلَى قَوْمٍ بُطُوْنُهُمْ كَالْبُيُوْتِ فِيْهَا الْحَيَّاتُ تُرٰى مِنْ خَارِجِ
بُطُوْنِهِمْ،
قُلْتُ، يَا جِبْرِيْلُ مَنْ هٰؤُلَاءِ؟
قَالَ هٰؤُلَاءِ أَكَلَةُ الرِّبَا - (ترغیب ترہیب بحوالہ مسند احمد وابن ماجہ)

Translation: **From Abu Hurairah ®. Rasulullah (S) said, " On the Night of Accession when I reached the seventh sky, I saw upward and there was lightening and thunder. I passed through people with swollen bellies looking like a house full of snakes, visible from outside.**
I (S) asked Gabriel, " Who are these people?" He said, " They were eating interest [Al- Riba]".

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad & Ibne Ma'ja]

96. Subject Same

(٩٦) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ اللَّيْلَةَ
رَجُلَيْنِ أَتَيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَانْطَلَقْنَا حَتّٰى أَتَيْنَا عَلٰى نَهْرٍ
مِنْ دَمٍ فِيْهِ رَجُلٌ قَائِمٌ وَعَلٰى شَطِّ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ
الرَّجُلُ الَّذِيْ فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِيْ فِيْهِ
فَرَدَّهُ حَيْثُ كَانَ فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمٰى فِيْهِ بِحَجَرٍ فَيَرْجِعُ كَمَا
كَانَ، فَقُلْتُ: مَا هٰذَا الَّذِيْ رَأَيْتُهُ فِي النَّهْرِ؟ قَالَ آكِلُ الرِّبَا۔

(ترغیب ترہیب بحوالہ بخاری)

Translation: From Sumrah b Jundub ®. Rasulullah (S) said, " In the night I saw two persons came to me and carried me to Baitul Muqaddas. We proceeded ahead till we reached a river of blood in which a man was standing and on the bank of the river there was another man with stones in his hands. The man standing in the river when he tries to come out of it, the man at the bank by throwing stones on his face forces him to retreat where he was standing. This was the constant scenario: Whenever he tries to come out, he was not allowed to do so. When he reaches the bank, he is forced to retreat by throwing stones on his face.

I (S) asked Gabriel, “ Who is that man in the river?”
He said, “ He is the person who was eating interest [Riba] in the world”.

[Al-Targheeb wa Al-Tarheeb: Bukhari]

97. ***Depriving [someone] from inheritance is a sin***

(٩٧) عَنْ سَالِمٍ عَنْ أَبِيْهِ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَتَحْتَهُ
عَشْرُ نِسْوَةٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اِخْتَرْ مِنْهُنَّ أَرْبَعًا،
فَلَمَّا كَانَ فِيْ عَهْدِ عُمَرَ طَلَّقَ نِسَاءَهُ وَقَسَّمَ بَيْنَ إِخْوَةِ أَبِيْهِ
فَبَلَغَ ذٰلِكَ عُمَرَ،
فَقَالَ إِنِّيْ لَأَظُنُّ الشَّيْطَانَ فِيْمَا يَسْتَرِقُ مِنَ السَّمْعِ سَمِعَ بِمَوْتِكَ
فَقَذَفَهُ فِيْ نَفْسِكَ وَلَعَلَّكَ أَنْ لَا تَمْكُثَ إِلَّا قَلِيْلًا، وَأَيْمُ اللّٰهِ لَتُرَاجِعَنَّ
نِسَاءَكَ وَلَتَرْجِعَنَّ فِيْ مَالِكَ وَإِلَّا لَأُوَرِّثُهُنَّ مِنْكَ وَلَآمُرَنَّ بِقَبْرِكَ
فَيُرْجَمُ كَمَا رُجِمَ قَبْرُ أَبِيْ رِغَالٍ۔ (مسند احمد)

Translation: Sa’lim quotes from his father, Abdullah b Umar ® that when Ghailan b Salamah Thaqafi ® entered into Islam, he had ten wives. Rasulullah (S) said, “ Select four wives from them [and leave the rest]”.
During the Khilafah of Umar ®, he divorced all his [four] wives and divided his wealth amongst the brothers of his father [uncles].
When Umar ® got the news, he called for Ghailan ® and said, “ I think Satan [the devil] had heard the news of your death and he had conveyed it to you. Perhaps you will now

live for a few days. That is why you have divorced your wives to deprive them form inheritance and divided your wealth amongst your uncles".

"I swear by Allah, you have to turn back to your wives and take back your divided wealth. Otherwise, I will make your wives inherited by force and direct the people to throw stones on your grave as the grave of Abu Righal is stoned".

[From Musnad Ahmad]

Explanatory Note: Allah (SWT) has fixed the share of inheritance. None has the right to deprive the inheritor in any way. It will be counted as a great sin. If there is an Islamic state and someone is behaving like that, it is its responsibility to disallow such acts of transgression.

Stoning is a punishment meant for those who are condemned. This Hadith shows that depriving an inheritor is an act of curs.

Abu Rijal was an Arab of Jahilyah. He conspired with Abraha and guided his army, advancing towards Makkah for the demolition of Allah's House [Haram]. That is why the people used to stone the grave of this cursed man.

98. ***Significance of people's rights***

(٩٨) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
اَلدَّوَاوِيْنُ ثَلَاثَةٌ،
دِيْوَانٌ لَا يَغْفِرُ اللهُ الْاِشْرَاكُ بِاللهِ، يَقُوْلُ اللهُ عَزَّ وَجَلَّ اِنَّ اللهَ لَا يَغْفِرُ
اَنْ يُّشْرَكَ بِهٖ، (سورة النساء آيت ۴۸)
وَدِيْوَانٌ لَا يَتْرُكُهُ اللهُ ظُلْمُ الْعِبَادِ بَيْنَهُمْ حَتّٰى يَقْتَصَّ بَعْضُهُمْ مِنْ بَعْضٍ،
وَدِيْوَانٌ لَا يَعْبَأُ اللهُ بِهٖ ظُلْمُ الْعِبَادِ فِيْمَا بَيْنَهُمْ وَبَيْنَ اللهِ فَذَاكَ
اِلَى اللهِ، اِنْ شَاءَ عَذَّبَهُ، وَاِنْ شَاءَ تَجَاوَزَ عَنْهُ۔ (مشكوٰة)

Translation: From Aisha ®. Rasulullah (S) said, "There will be three types of recorded sins:

* Sins that Allah will never forgive: It is associating partners with Him. Allah says in Verse 48 of Surah Al-Nisa: "Lo! Allah forgives not that a partner should be ascribed to Him"

* The second recorded sin will be the violation of human rights. Allah will not let it go till the oppressed gets back his right from the oppressor.

* The third recorded sin will be the violation of rights between Allah and His slaves. Now it is up to Allah, weather to punish or forgive him. [It is within His discretion]".

[From Mishkat]

99. ***Subject Same***

(٩٩) عن عباس بن مرداس (رضي الله عنه) أن رسول الله (صلى الله عليه وسلم) دعا لأمته
عشية عرفة،
فأجيب إني قد غفرت ما خلا المظالم فإني آخذ للمظلوم
منه۔ (ابن ماجه)

Translation: Abbas b Mirdas ® narrates that Rasulullah (S) prayed for his Ummah in the evening of the Day of Arafah.
Allah (SWT) responded, " I have accepted your prayers. I will forgive the sins of your Ummah but those who have usurped the rights of others, there will be no relief for them till I recover the rights of the oppressed from the oppressor".

[From Ibne Ma'ja]

Explanatory Note: No one should get confused from this Hadith about the concept of Maghfirah [pardon] from Allah. Both the laws of reward and punishment have been vividly described in the Qur'an and the Sunnah of Rasulullah (S) and for that it is sufficient to go through this collection of Ahadith.

CHAPTER - VII

M O R A L I T Y: GOOD VIRTUES & BAD BEHAVIOR

100. *Tawakkal – Trust in Allah*

(١٠٠) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَنْ نَزَلَتْ بِهٖ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ كَانَ قَمِنًا أَنْ لَّا تُسَدَّ حَاجَتُهٗ
وَمَنْ أَنْزَلَهَا بِاللهِ عَزَّ وَجَلَّ أَتَاهُ اللهُ بِرِزْقٍ عَاجِلٍ أَوْ مَوْتٍ آجِلٍ۔ (مسند احمد)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, " One who is poor and goes to people for help, he deserves to be rejected. But if he puts his needs before Allah [for its fulfillment], either Allah will give him provision in this world or will grace him with His bounties after death".

[Musnad Ahmad]

Explanatory Note: This Hadith educates us about Tawakkal [trust]. It teaches us to put our every need before Allah. He has every thing for us. Why then to repose trust in humans like us who have nothing to offer?

101. ***Patience***

(١٠١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ:
لَا يَمُوتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ إِلَّا دَخَلَتِ الْجَنَّةَ.
فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَانِ يَا رَسُولَ اللهِ؟
قَالَ أَوِ اثْنَانِ.
وَفِي أُخْرَى لَهُ أَيْضًا قَالَ: أَتَتِ امْرَأَةٌ بِصَبِيٍّ لَهَا، فَقَالَتْ:
يَا نَبِيَّ اللهِ، اُدْعُ اللهَ لِي فَلَقَدْ دَفَنْتُ ثَلَاثَةً،
فَقَالَ: أَدَفَنْتِ ثَلَاثَةً،
قَالَتْ: نَعَمْ.
قَالَ لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ. (ترغيب وترهيب بحواله مسلم)

Translation: From Abu Hurairah ®. Rasulullah (S), addressing the women of Ansa'r said, " If three children of anyone of you pass away and she bears it, expecting reward in Akhirah, she will get into paradise".
Hearing this, one of the women asked, " O Prophet of Allah! If two pass away and she bears it [will she go to paradise?]"
Rasulullah (S) confirmed that she would also go to Jannah.
Another Hadith tells that a woman came to Rasulullah (S)

with a baby in her laps and said, “ O Prophet of Allah! Pray for my child. I have already buried my three children”.
Rasulullah asked, “Are your three children dead?” She said, " Yes”.
Rasulullah (S) said, “ Then, you have attained a great protection against fire [It means your three children will protect you from the Hellfire]”.

[AL-Targheeb Al-Tarheeb: Muslim]

102. ***Perseverance***

(١٠٢) عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَيَّامِهِ الَّتِي
لَقِيَ فِيهَا الْعَدُوَّ انْتَظَرَ حَتَّى إِذَا مَالَتِ الشَّمْسُ لِلْغُرُوبِ قَامَ فِيهِمْ، فَقَالَ
أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللهَ الْعَافِيَةَ، فَإِذَ
لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ،
ثُمَّ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ
وَانْصُرْنَا عَلَيْهِمْ ۔ (متفق عليه)

Translation: Abdullah b Abu Awfa ® narrates that Rasulullah (S) kept waiting in certain Ghazwah [from attack] till the sun was about to set, he (S) got up and addressed, “ O people! Don’t desire to fight the enemy. Pray to Allah to keep you under His protection. But when you encountered the enemy, have patience with conviction that Paradise lies under

the shadow of the sword".
After that he (S) prayed to Allah, " O Allah, the revealer of the Book, the mover of the clouds, the destroyer of the enemies, annihilate them and give us victory over our enemies".
[Enemy attacked after that and the Muslims were the successful]

[Form Bukhari & Muslim]

103. ***Protection of secrets***

(١٠٣) عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ - (ابوداؤد)

Translation: From Jabir b Abdullah ®. Rasulullah (S) said, " If someone talks with you while looking around [cautiously], take his talk as a trust with you".

[From Abu Dawood]

Explanatory Note: Even if he has not requested you to keep his talk as secret, it should be kept like that. It would not be correct to share it with others without his permission. It would be a breach of trust. His very looking around, while talking, means that he wants the contents to be kept in secret.

104. ***Decent behavior***

(١٠٤) وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،
لَا تَكُوْنُوْا إِمَّعَةً تَقُوْلُوْنَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وَإِنْ ظَلَمُوْا ظَلَمْنَا،
وَلٰكِنْ وَطِّنُوْا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوْا، وَإِنْ أَسَاءُوْا
أَنْ لَّا تَظْلِمُوْا۔ (ترغیب وترہیب بحوالہ ترمذی)

Translation: **From Huzaifah ®. Rasulullah (S) said, " Don't be imitators and think that if others do good to us, we will do good to them. If people are oppressive to us, we will be oppressive to them. You are to prepare yourself to the extent that if people do well, you will do well but if they are no good; you will not be oppressive upon them [rather, be nice with them].**

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

105. ***Etiquette of Assemblies***

(١٠٥) عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَا يُقِيْمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيْهِ وَلٰكِنْ تَفَسَّحُوْا
وَتَوَسَّعُوْا۔ (مسند احمد)

Translation: **From Abdullah b Umar ®. Rasulullah (S) said, " No one should remove a sitting person from his place to sit there but the people already sitting in the assembly should make room for the incoming brother".**

[From Musnad Ahmad]

106. **[Subject Same]**

(١٠٦) عن ابن عمر عن النبي صلى الله عليه وسلم قال:
إذا كنتم ثلاثة فلا يتناجى اثنان دون صاحبهما،
قال قلنا فإن كانوا أربعة،
قال فلا يضره،
وفي رواية عن عبد الله بن مسعود،
فإن ذلك يحزنه ـ (مسند احمد)

Translation: **From Abdullah b Umar ®. Rasulullah (S) said, " When three persons are together, two of them should not converse among themselves, leaving the third one aside".**

We asked, " What, if they are four". He said, " Then, no harm".

In the narration of Abdullah b Maswood ®, " It is so because it [the first situation] will cause grief to him [the third one]".

[From: Musnad Ahmad]

107. Subject Same

(١٠٧) وعن عمرو بن شعيب عن أبيه عن جده أن رسول الله صلى الله عليه وسلم قال:
لا يحل لرجل أن يفرق بين اثنين إلا بإذنهما ـ (ترغيب وترهيب بحواله ابوداؤد وترمذی)

Translation: **Umru b Shuaib ® narrates from his father that Rasulullah (S) said, " It would not be correct for a**

person that he should sit in between two persons without their permission".

[Al-Targheeb wa Al-Tarheeb: Abu Dawood & Tirmizi]

108. ***Dress***

(١٠٨) وَعَنْ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَسْأَلُهُ رَجُلٌ:

مَا أَلْبَسُ مِنَ الثِّيَابِ؟

قَالَ: مَا لَا يَزْدَرِيكَ فِيهِ السُّفَهَاءُ، وَلَا يَعِيبُكَ بِهِ الْحُكَمَاءُ۔

قَالَ: مَا هُوَ؟

قَالَ: مَا بَيْنَ الْخَمْسَةِ دَرَاهِمَ إِلَى الْعِشْرِيْنَ دِرْهَمًا۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: Abu Yafoor ® narrates that a person asked from Abdullah b Umar ®. " What type of dress should I wear?"
Ibne Umar ® said, " You put on such a dress that the dunce should not take you as foolish and the wise people do not object".
He asked, " Of what price?'
Ibne Umar ® replied, " Should be in between five and twenty Durham [Dollars in the present day currency]".

[Al-Targheeb wa Al- Tarheeb: Tabrani]

Explanatory Note: **We should keep in mind that at that time, five Durham were sufficient but in today's currency, it is quite meager. People could get the complete dress in five Durham. [For the sake of understanding, it would be**

better to measure the cost of a dress in terms of dollar – Translator]

109. ***Greed and Miserliness***

(۱۰۹) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَا يَجْتَمِعُ الشُّحُّ وَالْإِيْمَانُ فِيْ قَلْبِ عَبْدٍ أَبَدًا۔ (نسائی)

Translation: **From Abu Hurairah ®. Rasulullah (S) said, "Avariciousness and Iman cannot go together in the heart of a person".**

[From: Nisa'i]

110. Prohibition from Resemblance

(۱۱۰) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ:
لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ
مِنَ النِّسَاءِ بِالرِّجَالِ۔ (ترغیب و ترہیب بحوالہ بخاری، ابوداؤد، ترمذی، نسائی و ابن ماجہ)

Translation: **Abdullah b Abbas ® narrates that Rasulullah (S) has cursed those men who resemble like women and those women who resemble like men".**

[Al-Targheeb Al-Tarheeb: Abu Dawood, Tirmizi, Nisa'i, and Ibne Ma'ja]

111. Subject Same

(۱۱۱) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ
لِبْسَةَ الرَّجُلِ۔ (ترغیب و ترہیب، ابوداؤد و نسائی و ابن ماجہ و ابن حبان و حاکم)

Translation: Abu Hurairah ® narrates that Rasulullah (S) has cursed the man who dresses like woman and the woman who dresses like man”.

[Al-Targheeb wa Al-Tarheeb: Abu Dawood, Nisa’i, **T**irmizi and Ibne Ma’ja]

112. ***Subject Same***

(۱۱۲) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

أُتِيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمُخَنَّثٍ قَدْ خَضَبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ،

فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا بَالُ هٰذَا؟

قَالُوا: يَتَشَبَّهُ بِالنِّسَاءِ،

فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ،

فَقِيلَ: يَا رَسُولَ اللهِ أَلَا تَقْتُلُهُ؟

فَقَالَ: إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ۔ (ترغیب ترہیب بحوالہ ابوداؤد)

Translation: Abu Hurairah ® narrates that a eunuch was brought to Rasulullah (S) whose both hands and legs were decorated with henna.

Rasulullah (S) asked, “ What type of man he is and why he has used henna?”

People replied, “ To resemble like womenfolk”.

He was deported from Madinah and inhabited at Naqee.

People asked, ‘ O Prophet of Allah, “ Why don’t you kill him?”

Rasulullah (S) said, “ I have been prohibited from killing [Muslims] those who are offering Salah”.

[Al-Targheeb wa Al-Tarheeb: Abu Dawood]

113. ***Immorality***

(١١٣) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
يَا شَبَابَ قُرَيْشٍ، اِحْفَظُوْا فُرُوْجَكُمْ، لَا تَزْنُوْا، أَلَا مَنْ حَفِظَ فَرْجَهُ
فَلَهُ الْجَنَّةُ۔ (ترغیب وترہیب بحوالۂ حاکم وبیہقی)

Translation: From Abdullah b Abbas ®. Rasulullah (S) said, " O the youth of Quraish: protect your private parts [i.e., don't commit fornication]. Those who pass their youth with modesty and chastity, they will get into paradise".
An other Hadith tells, " One whose youth is safe from the evils of youth, he will be entitled to get into paradise"

[Al-Targheeb wa Al-Tarheeb: Ha'kim & Baihaqi]

114. ***Subject Same***

(١١٤) عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ أَنَّ خَالِدَ بْنَ الْوَلِيْدِ كَتَبَ إِلَى أَبِيْ بَكْرٍ
الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ وَجَدَ رَجُلًا فِيْ بَعْضِ ضَوَاحِي الْعَرَبِ يُنْكَحُ كَمَا
تُنْكَحُ الْمَرْأَةُ،
فَجَمَعَ لِذٰلِكَ أَبُوْ بَكْرٍ أَصْحَابَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَفِيْهِمْ عَلِيُّ بْنُ أَبِيْ طَالِبٍ
فَقَالَ عَلِيٌّ: إِنَّ هٰذَا ذَنْبٌ لَمْ تَعْمَلْ بِهِ أُمَّةٌ وَّاحِدَةٌ، فَفَعَلَ اللهُ بِهِمْ
مَا قَدْ عَلِمْتُمْ، أَرٰى أَنْ تُحْرِقَهُ بِالنَّارِ،
فَاجْتَمَعَ رَأْيُ أَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّحْرَقَ بِالنَّارِ،
فَأَمَرَ أَبُوْ بَكْرٍ أَنْ يُّحْرَقَ بِالنَّارِ۔ (ترغیب ترہیب بحوالۂ بیہقی)

Translation: **Muhammad b Munkadir ® narrates that Khalid b Walid ® wrote to Abu Bakr Siddiq ®, " There is a gay person in the outskirts of Arabs. [What punishment be given to him or what should be done with him?"]**
Abu Bakr ® called for consultation the Companions of Prophet (S) that included Ali b Talib ®.
Ali ® said, " This sin was committed by a nation [the people of Prophet Lot ®] and you know what a horrible punishment was given to them by Allah. In my considered opinion, this man should be thrown in fire.
The Companions of Prophet (S) agreed that he [sinner] should be thrown in fire and by the order of the Caliph Abu Bakr ® he was burnt in fire.

[Al-Targheeb Al-Tarheeb: Baihaqi]

Explanatory Note: **Qur'an does not describe the punishment of this crime. It is the responsibility of the Islamic State to decide about the nature of punishment within its jurisdiction. The punishment will be given to both [involved in this heinous crime]. Where there is no Islamic State, the Muslim community can resort to some form of punishment, after consultation with the Islamic scholars.**

[In the Hadith the word used is Nakaha. It means same sex marriage as we see around in the Western societies. Translator]

115. *Nurturing the evil thoughts*

(۱۱۵) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَا، فَهُوَ مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ،

الْعَيْنَانِ، زِنَاهُمَا النَّظَرُ،

وَالْأُذُنَانِ، زِنَاهُمَا الِاسْتِمَاعُ،

وَاللِّسَانُ، زِنَاهُ الْكَلَامُ،

وَالْيَدُ، زِنَاهَا الْبَطْشُ،

وَالرِّجْلُ، زِنَاهَا الْخُطَى،

وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ، أَوْ يُكَذِّبُهُ.

(ترغیب ترہیب بحوالہ مسلم، بخاری، ابوداؤد، نسائی) وَفِي رِوَايَةٍ لِمُسْلِمٍ وَأَبِي دَاوُدَ: وَ
الْيَدَانِ تَزْنِيَانِ، فَزِنَاهُمَا الْبَطْشُ وَالرِّجْلَانِ تَزْنِيَانِ، فَزِنَاهُمَا الْمَشْيُ
وَالْفَمُ يَزْنِي فَزِنَاهُ الْقُبَلُ.

Translation: **From Abu Hurairah ®. Rasulullah (S) said, " The amount of fornication that is destined for the progenies of Adam, they will commit it.**

The fornication of eyes is to look passionately;
The fornication of ears is to hear lusty things;
The fornication of tongue is to talk about lusty things;
The fornication of hands is to hold lustily;
The fornication of legs is to walk for it;
The fornication of heart is to desire for it;
The private parts will either complete it or restrain from it.

[Al-Targheeb wa Al-Tarheeb: Muslim, Bukhari, Abu Dawood and Nis'ai]

In another tradition quoted by Abu Dawood and Muslim, " Hands commit fornication by holding, legs commit

fornication by walking towards it and kissing is the fornication of mouth".

Explanatory Note: **This Hadith is of great significance. It deals with the following three aspects of the issue.**

1. The bottom line is this that man should not allow to nurture lusty thoughts in the heart. If he sustains it, nothing can stop him from committing the sin. If the heart is the breeding ground of ill feelings, the rest parts of the body will strive to attain it. Therefore, the first and the foremost thing is to keep the heart clean.

2. This Hadith does not mean that the man is destined to commit fornication. But it tells that if the Iman is not properly cemented and polished, man cannot protect himself from committing fornication and other sins.

3. The forehand steps of fornication [as mentioned in this Hadith] also fall in the same category. Rasulullah (S) has prohibited to talk, to look and to hear lustily with women. If man can protect himself from lusty behavior, he can protect himself from committing fornication. It must be crystal clear that accountability lies also in nurturing ill feelings.

CHAPTER – VIII

COMPREHENSIVE AHADITH

[This Chapter contains those Ahadith which deal with different aspects of human's life at a time]

116. *Entitlement for double reward*

(١١٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَ
آمَنَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،
وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيهِ،
وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا، فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا،
فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ ۔ (بخاری ومسلم)

Translation: **From Abu Hurairah ®. Rasulullah (S) said, " There are three persons who will be doubly rewarded:**

* The person from the people of the Scripture who believed his Prophet as well in Muhammad (S);

*** The slave who fulfills the rights of Allah and equally the rights of his master;**

*** And the person, who has a slave girl, gives her good education, grooms her with nice training, sets her free and then marries with her. He will get double reward".**

[From Bukhari & Muslim]

117. ***Islam, Hijrah and Hajj***

(١١٧) عَنِ ابْنِ شَمَّاسَةَ رَضِيَ اللهُ عَنْهُ قَالَ حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ
فِيْ سِيَاقَةِ الْمَوْتِ فَبَكٰى طَوِيْلًا وَّقَالَ،
فَلَمَّا جَعَلَ اللهُ الْإِسْلَامَ فِيْ قَلْبِيْ اَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ
يَارَسُوْلَ اللهِ اُبْسُطْ يَدَكَ لِاُبَايِعَكَ،
فَبَسَطَ يَدَهٗ فَقَبَضْتُ يَدِيْ،
فَقَالَ مَالَكَ يَا عَمْرُوْ؟
قَالَ اَرَدْتُّ اَنْ اَشْتَرِطَ،
قَالَ تَشْتَرِطُ مَاذَا؟
قَالَ اَنْ يُّغْفَرَ لِيْ،
قَالَ اَمَا عَلِمْتَ يَا عَمْرُو اَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهٗ، وَ
اَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَاَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهٗ۔ (مسلم)

Translation: **Ibne Shammasa ® narrates that when we visited Umro b Al-Aa's ® at the time of his death, he cried for a long time and then describing his story about entering into Islam, said, " When Islam entered into my heart, I came to Rasulullah (S) and asked him (S) to extend his hands for Bai'yah [personal commitment]".**

Rasulullah (S) extended his hands but I pulled back mine.
Rasulullah (S) asked, " What happened to you, O Umar?"
He said, " I want to put a condition".
He (S) asked, " What condition you want to put?"
He said, " Whatever sins I have committed before entering into Islam may be pardoned".
Rasulullah (S) said, " O Omar! Don't you know that Islam demolishes all the previous sins as Hijrah and Hajj pardons all the sins committed before these events".

[Form: Muslim]

118. ***Trust, Wadhu and Salah***

(١١٨) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
لَا إِيْمَانَ لِمَنْ لَّا أَمَانَةَ لَهُ، وَلَا صَلَاةَ لِمَنْ لَّا طُهُوْرَ لَهُ، وَلَا دِيْنَ
لِمَنْ لَّا صَلَاةَ لَهُ إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّيْنِ كَمَوْضِعِ الرَّأْسِ
مِنَ الْجَسَدِ۔ (ترغیب بحوالہ طبرانی)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, " One who has no trust, he has no Iman; one who has no Taharah [cleanliness], he has no Salah, and one who does not perform Salah, he has no Deen. Salah has the same position in Deen as head in the body"

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: Amanah [trust] is the apposite of embezzlement. One who has the quality of Amanah, he will not be lacking in fulfilling the rights of others, irrespective of

the fact, whether it pertains to Allah, Prophet (S), parents or relatives. Mumin must necessarily be trustworthy.

Salah is not possible without Wadhu and Taharah and those who do not offer prayer, how can they be Muslim? The way a body is useless without head. Similarly, the one who neglects his Salah, he has demolished his entire Deen.

119. ***Steadfastness, Wadhu and Salah***

(١١٩) عَنْ رَبِيعَةَ الْجُرَشِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ
اسْتَقِيمُوا وَنِعِمَّا إِنِ اسْتَقَمْتُمْ، وَحَافِظُوا عَلَى الْوُضُوءِ، فَإِنَّ خَيْرَ
أَعْمَالِكُمُ الصَّلٰوةُ وَتَحَفَّظُوا مِنَ الْأَرْضِ فَإِنَّهَا أُمُّكُمْ، وَإِنَّهُ لَيْسَ أَحَدٌ
عَامِلٌ عَلَيْهَا إِلَّا وَهِيَ مُخْبِرَةٌ بِهِ ۔ (ترغيب بحواله طبرانى)

Translation: From Rabeeiah Al-Jurashi ®. Rasulullah (S) said, " Be steadfast on your Deen as it is an excellent quality. Be careful about wadhu [so, there is no shortcoming in it]. Salah is the best deed [and there is no Salah without wadhu]; feel shy of earth, as it is your root [your mother]. On the Day of Judgment, it will present the deeds of everyone before Allah".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

120. ***Ten Deeds***

(١٢٠) عَنْ مُعَاذٍ قَالَ، قُلْتُ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ
وَيُبَاعِدُنِي مِنَ النَّارِ،

Translation: Maa'z b Jabal ® narrates that he asked Rasulullah (S), " O Prophet of Allah! Tell me some practices

قَالَ لَقَدْ سَأَلْتَ عَنْ أَمْرٍ عَظِيْمٍ، وَإِنَّهٗ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللهُ عَلَيْهِ
تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا، وَتُقِيْمُ الصَّلٰوةَ وَتُؤْتِي الزَّكٰوةَ
وَتَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ،
ثُمَّ قَالَ أَلَآ أَدُلُّكَ عَلٰٓى أَبْوَابِ الْخَيْرِ؟
اَلصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ كَمَا يُطْفِئُ الْمَآءُ النَّارَ
وَصَلٰوةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ،
ثُمَّ تَلَا، "تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ حَتّٰى بَلَغَ "يَعْمَلُوْنَ" (السجدہ ۱۶-۱۷)
ثُمَّ قَالَ أَلَآ أَدُلُّكَ بِرَأْسِ الْأَمْرِ وَعَمُوْدِهٖ وَذِرْوَةِ سَنَامِهٖ؟
قُلْتُ بَلٰى يَا رَسُوْلَ اللهِ،
قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُوْدُهُ الصَّلٰوةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ،
ثُمَّ قَالَ أَلَآ أُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهٖ؟
قُلْتُ بَلٰى يَا نَبِيَّ اللهِ،
فَأَخَذَ بِلِسَانِهٖ وَقَالَ كُفَّ عَلَيْكَ هٰذَا،
فَقُلْتُ يَا نَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ؟
قَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ
أَوْ عَلٰى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ - (مشکوٰۃ)

[Amal] that lead me to heaven and keep me away from Hellfire".

Rasulullah (S) said, " You have asked for a great thing and it will be convenient for those whom Allah makes it easy".

After that he (S) said, " Be obedient to Allah and don't make any partner with Him, establish Salah, pay the Zakah, fast in

the month of Ramadan and perform Hajj to Allah's house".
Then he (S) said, " Should I tell you about the doors of goodness: fasting is shield, Sadaqah eradicates sins the way water extinguishes the fire, and offering prayers after midnight [Tahajjud]".
Rasulullah (S) then recited verse 16 of Surah Al-Sajdah from the Qur'an:
"Who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed upon them".
He (S) then said, " "Should I tell you things that are like head, pillar and hump of Deen".
I said, " Surely, O prophet of Allah!"
Rasulullah (S) said, " The head [essence] of Directive or Command [from Allah] is Islam, its pillar is Salah and its hump is Jihad".
He (S) then asked, " Should I tell you what is the basis of all the good things".
I said," Surely, O prophet of Allah!"
Rasulullah (S) holding his tongue said, " Have full control over it".
I said, " Will we be accountable for what we speak?"
Rasulullah (S) said, " O Maa'z: have a long life! [Don't you see]? The irresponsible talks from tong lead the people into Hellfire".

[From Mishkat]

Explanatory Note: In this Hadith, Jihad has been compared with hump. It means great deed. The emphasis is given to keep the control on tong. It means that people must think before they speak. If the tongue goes out of control, a lot of sins will be committed. He will use abusive language, do backbiting, and be accusative. These sins come within the per view of "the rights of others", the violation of which will

lead men to Hellfire in spite of their prayers and fasting.

In connection with Tahajjud, Rasulullah (S) had quoted Verse 16 of Al-Sajdah. It means the believers in Allah rise from sleep, give up their bed and call unto their Lord with love and fear and expend in the way of Allah out of the wealth given by Him. No body knows what a pleasure and consolation Allah has put in these actions and deeds.

121. ***Iman, Islam, Hijrah, Jihad***

(١٢١) عَنْ عَمْرِوبْنِ عَبْسَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ ؛

قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَا الْإِسْلَامُ ؟

قَالَ اَنْ يُّسْلِمَ لِلّٰهِ قَلْبُكَ وَاَنْ يَّسْلَمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِكَ وَيَدِكَ ،

قَالَ فَاَيُّ الْإِسْلَامِ اَفْضَلُ ؟

قَالَ الْإِيْمَانُ ،

قَالَ وَمَا الْإِيْمَانُ ؟

قَالَ اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْبَعْثِ بَعْدَ الْمَوْتِ ،

قَالَ فَاَيُّ الْإِيْمَانِ اَفْضَلُ ؟

قَالَ الْهِجْرَةُ ،

قَالَ وَمَا الْهِجْرَةُ ؟

قَالَ اَنْ تَهْجُرَ السُّوْٓءَ ،

قَالَ فَاَيُّ الْهِجْرَةِ اَفْضَلُ ؟

قَالَ الْجِهَادُ ،

قَالَ وَمَا الْجِهَادُ ؟

قَالَ اَنْ تُقَاتِلَ الْكُفَّارَ اِذَا لَقِيْتَهُمْ ،

قَالَ فَاَيُّ الْجِهَادِ اَفْضَلُ ؟

قَالَ مَنْ عُقِرَ جَوَادُهٗ وَاُهَرِيْقَ دَمُهٗ ۔ (ترغيب ترهيب)

Translation: Omro b Absah ® reports that a person asked from Rasulullah (S), “ What is Islam?”
Rasulullah (S) said, “ You surrender to Allah in its totality and the Muslims are safe from your hands and tongue”.
He asked, “ What is the best in Islam?”
Rasulullah (S), “ Al-Iman”.
He asked, “ What is Iman?”
Rasulullah (S) said, “ You believe in Allah, His angles, His Scriptures, His Messengers and the life after death”.
Ha asked. “ What is the best of Iman?”
Rasulullah (S) said, “ Al-Hijrah”.
He asked, “ What is Hijrah?”
Rasulullah Said, “ You give up evil doings”.
He asked, “ What Hijrah is the best?”
Rasulullah (S) said, “ Al-Jihad”.
He asked, “ What is Jihad?”
Rasulullah (S) said, “You fight with idolaters when you encounter them”.
He asked, “ What Jihad is the best?”
Rasulullah (S) said, “ The Mujahid whose horse is killed and he himself becomes martyred”.

[Al-Targheeb wa Al-Tarheeb]

122. ***Six things that may lead to paradise***

(١٢٢) رُوِيَ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
ثَلَاثٌ مَنْ كُنَّ فِيْهِ نَشَرَ اللهُ عَلَيْهِ كَنَفَهُ وَاَدْخَلَهُ جَنَّتَهُ،
رِفْقٌ بِالضَّعِيْفِ وَشَفَقَةٌ عَلَى الْوَالِدَيْنِ، وَاِحْسَانٌ اِلَى الْمَمْلُوْكِ،
وَثَلَاثٌ مَنْ كُنَّ فِيْهِ اَظَلَّهُ اللهُ عَزَّ وَجَلَّ تَحْتَ عَرْشِهِ يَوْمَ لَا ظِلَّ
اِلَّا ظِلُّهُ،
اَلْوُضُوْءُ عَلَى الْمَكَارِهِ وَالْمَشْيُ اِلَى الْمَسَاجِدِ فِي الظُّلَمِ وَاِطْعَامُ
الْجَائِعِ۔ (ترغیب وترہیب)

Translation: From Jabir ®. Rasulullah (S) said, “ If three things are found in a person, Allah will take him under His protection and let him enter into paradise: Kindness to weak, affection to parents and good behavior to slaves.
And if three qualities are found in a person, Allah (SWT) will provide him a place under His thrown when there will be no shadow beside it: To perform Wadhu when feeling inside abhorrence for it, to go to Masjid for Jamaa'h [for congregational prayers] in darkness and to feed the hungry”.

[Al-Targheeb wa Al-Tarheeb]

123. ***Salah, Saum Sadaqah***

(١٢٣) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِكَعْبِ بْنِ عُجْرَةَ:
يَا كَعْبَ بْنَ عُجْرَةَ: اَلصَّلَاةُ قُرْبَانٌ، وَالصِّيَامُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ
الْخَطِيْئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ،
يَا كَعْبَ بْنَ عُجْرَةَ، اَلنَّاسُ غَادِيَانِ فَبَائِعٌ نَفْسَهُ فَمُوْثِقٌ رَقَبَتَهُ
وَمُبْتَاعٌ نَفْسَهُ فِيْ عِتْقِ رَقَبَتِهِ - (ترغيب ترهيب)

Translation: Jabir ® narrates that he heard Rasulullah (S) saying to Kaa'b b Ujrah ®, " O Kaa'b b Ujrah! The Salah brings closeness to Allah, the Saum shields [against Hellfire], and the Sadaqah eradicates sins as water extinguishes fire. O Kaa'b b Ujrah ®! People are of two kinds: one who sells himself for this world and puts his neck into trouble, the other who buys himself and saves his neck from Hellfire".

[Al- Targheeb wa Al-Tarheeb]

Explanatory Note: It means that there are two kinds of people in this world. One: 'the slave of this world". They will get punishment from Allah. The others are those who have saved themselves from the love of this world and served Allah constantly. They will be saved from Hellfire on the Day of Judgment.

124. ***Six deeds - the surety of paradise***

(۱۲۴) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللهِ صلى الله عليه وسلم أَنَّهُ قَالَ لِمَنْ حَوْلَهُ مِنْ أُمَّتِهِ،
اُكْفُلُوا لِي بِسِتٍّ أَكْفُلْ لَكُمْ بِالْجَنَّةِ،
قَالُوا وَمَا هِيَ يَا رَسُولَ اللهِ،
قَالَ الصَّلَاةُ وَالزَّكَاةُ وَالْأَمَانَةُ وَالْفَرْجُ وَالْبَطْنُ وَاللِّسَانُ ۔
(ترغیب بحوالہ طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S), addressing the people sitting around him, said, " You guarantee me six things, I will assure you paradise".
People asked, " O Prophet of Allah! What are those [six] things"?
Rasulullah (S) said, " [Offering] Al-Salah, [paying] Al-Zakah, [protecting] Al-Amana [trust], [taking care of] organs of procreation, stomach and tongue".
[Al-Targheeb wa Al-Tarheeb: Tabrani]

125. ***Salah And Jihad***

(۱۲۵) عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

عَجِبَ رَبُّنَا عَزَّ وَجَلَّ مِنْ رَجُلَيْنِ،

رَجُلٌ ثَارَ عَنْ وِطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ أَهْلِهِ وَحِبِّهِ إِلَى صَلَاتِهِ
فَيَقُوْلُ رَبُّنَا يَا مَلَائِكَتِي انْظُرُوْا إِلَى عَبْدِي ثَارَ عَنْ فِرَاشِهِ وَلِحَافِهِ
وَمِنْ بَيْنِ حِبِّهِ وَأَهْلِهِ إِلَى صَلَاتِهِ رَغْبَةً فِيْمَا عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي،

وَرَجُلٌ غَزَا فِي سَبِيْلِ اللّٰهِ فَانْهَزَمُوْا فَعَلِمَ مَا عَلَيْهِ مِنَ الْفِرَارِ وَمَا
لَهُ فِي الرُّجُوْعِ فَرَجَعَ حَتّٰى أُهَرِيْقَ دَمُهُ رَغْبَةً فِيْ مَا عِنْدِي وَشَفَقَةً
مِمَّا عِنْدِي۔ فَيَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ انْظُرُوْا إِلَى عَبْدِي رَجَعَ
رَغْبَةً فِيْمَا عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي حَتّٰى أُهَرِيْقَ دَمُهُ۔ (مسند احمد)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, “ Performance of two persons delights our Lord very much: One who, leaving behind his wife, children and warm bed [during winter], proceeds to offer Salah [for Tahajjud].
Allah (SWT) addressing His angles says, “ Look to my slave, he, leaving his bed, wife and children, is standing in prayers, expecting My favors and fearful of My punishment.
The other man, who fights in the way of Allah, his army got defeated and ran away but he, understanding very well the consequences of running away from field and the reward of being steadfast in the battle, continued fighting till he is killed. He does it simply because out of expectation of my reward and fear of punishment.
Allah (SWT), addressing His angels says: Look to my slave. He returned to battlefield for getting My reward and is fearful of My punishment. Look, he continued fighting till he breathed his last”.

[From

Musnad Ahmad]

(۱۲۶) عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ اَوْصَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمٰتٍ قَالَ:

لَا تُشْرِكْ بِاللّٰهِ شَيْئًا وَّاِنْ قُتِلْتَ وَحُرِّقْتَ،

وَلَا تَعْصِ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَمَالِكَ،

وَلَا تَتْرُكَنَّ صَلٰوةً مَّكْتُوْبَةً، فَاِنَّ مَنْ تَرَكَ صَلٰوةً مَّكْتُوْبَةً مُّتَعَمِّدًا، فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللّٰهِ۔

وَلَا تَشْرَبَنَّ خَمْرًا، فَاِنَّهٗ رَأْسُ كُلِّ فَاحِشَةٍ،

وَاِيَّاكَ وَالْمَعْصِيَةَ، فَاِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللّٰهِ،

وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ،

وَاِنْ اَصَابَ النَّاسَ مَوْتٌ فَاثْبُتْ،

وَاَنْفِقْ عَلٰى اَهْلِكَ مِنْ طَوْلِكَ،

وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا،

وَاَخِفْهُمْ فِي اللّٰهِ۔ (ترغیب بحوالہ طبرانی)

126. ***The Ten Commandments***

Translation: Maa'z b Jabal ® narrates that Rasulullah (S) administered me ten advices [Commandment]:

1. "Don't make partners with Allah, even if you are killed or put on fire for it.
2. Never be disobedient to your parents, even if they command you to give up your wife and your wealth.
3. Never give up your obligatory [Fard] Salah. One who leaves the obligatory Salah intentionally, he is deprived of the protection of Allah.
4. Never take alcohol; it is the source of all kinds of lewdness and evil deeds.

5. Keep away from the disobedience of Allah as it invokes His wrath.
6. Never turn back in front of an army, even if every one of your people is killed.
7. When the people are caught in a common calamity, stay with them [don't run away].
8. Expend on your family members in terms of your capability.
9. Be vigilant and forceful about the training of your family members.
10. And make your family members fearful of Allah in meeting His rights".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: Advice # 2: Some Islamic scholars are of the opinion that if parents tell to divorce the wife, it should be carried out without any hesitation. In the author's opinion, it should not be generalized.

In his opinion, if the parents are Allah-conscious and they present some aspects about the wife of their son that justifies divorce, the son must do it, howsoever he may be attached to his wife. But if they have no reasonable justification but insist for divorce, it will not be acceptable and be taken as disobedience to parents. As laid down in the Qur'an: if the husband and wife cannot not live together according to dictates of Allah and His Prophet (S), this relation can be broken as a last resort.

Advice # 9: It does not mean that the training is imparted through the process of outright beating. It connotes that when the verbal persuasions fail towards training, the stick can be used. Even in such situation, Rasulullah (S)

has directed that it [beating] should not cause injury or break the bone and no beatings on the face. He (S) has even forbidden beating the animals on their faces. Parents as well as the teachers should properly note this advice.

127. ***The Companionship and Closeness with Rasulullah (S)***

(١٢٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَلَّ مَالُهُ، وَكَثُرَتْ عِيَالُهُ، وَحَسُنَتْ صَلَاتُهُ وَلَمْ يَغْتَبِ
الْمُسْلِمِينَ جَاءَ يَوْمَ الْقِيَامَةِ وَهُوَ مَعِي كَهَاتَيْنِ۔ (ترغيب ترهيب)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, " One who is poor, have a big family whereas his Salah is perfect [beautiful] and doing no backbiting of Muslims, on the Day of Judgment, he will be in my company as my two fingers are close together".

[Al-Targheeb wa Al-Tarheeb]

Explanatory Note: He will be close to Rasulullah (S) because, in spite of the fact, he is poor and has a big family, he is not worried and has no misgivings about Allah. He cements his relation with Allah through Salah.

128. ***Three improper deeds***

(۱۲۸) وَعَنْ ثَوْبَانَ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم
ثَلَاثٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يَفْعَلَهُنَّ
لَا يَؤُمُّ رَجُلٌ قَوْمًا فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ دُوْنَهُمْ، فَإِنْ فَعَلَ
فَقَدْ خَانَهُمْ۔
وَلَا يَنْظُرُ فِيْ قَعْرِ بَيْتٍ قَبْلَ أَنْ يَسْتَأْذِنَ فَإِنْ فَعَلَ فَقَدْ دَخَلَ،
وَلَا يُصَلِّيْ وَهُوَ حَقِنٌ حَتّٰى يَتَخَفَّفَ۔ (ترغیب ترہیب بحوالہ ابوداؤد)

Translation: From Thauban ®. Rasulullah (S) said, “ There are three actions that should not have been committed:

1. It is not correct for an Imam that, ignoring his followers [Musalli behind him] prays or supplicates for himself alone. If he does it, he is dishonest to his followers.
2. If you visit some one’s house, don’t peep in it without permission. If you do it, it is equal to entering into the house prior to permission.
3. Don’t pray [individually or collectively] when there is a tremendous pressure of natural call. First get relief from it”.

[Al- Targheeb wa Al-Tarheeb: Abu Dawood]

129. ***The worthless and the miser of greatest magnitude***

(١٢٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
أَعْجَزُ النَّاسِ مَنْ عَجَزَ فِي الدُّعَاءِ، وَأَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ۔
(ترغیب وترہیب بحوالہ طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The worthless amongst the people is he who does not beg from his Lord and the worst miser is he who does not wish Salaam to any one".

[Al- Targheeb wa Al- Tarheeb: Tabrani]

Explanatory Note: In Arabic language the word "A'jiz" is used for weak, useless and also for the foolish people.

130. ***Abandoning of sin, taking care of obligations, abundance of Zikr***

(١٣٠) عَنْ أُمِّ أَنَسٍ رَضِيَ اللّٰهُ عَنْهَا أَنَّهَا قَالَتْ يَا رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي، قَالَ:
اُهْجُرِي الْمَعَاصِيَ فَإِنَّهَا أَفْضَلُ الْهِجْرَةِ،
وَحَافِظِي عَلَى الْفَرَائِضِ فَإِنَّهَا أَفْضَلُ الْجِهَادِ،
وَأَكْثِرِي مِنْ ذِكْرِ اللّٰهِ، فَإِنَّكِ لَا تَأْتِينَ اللّٰهَ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ
كَثْرَةِ ذِكْرِهِ۔ (ترغیب بحوالہ طبرانی)

Translation: The mother of Anas b Malik ® said to Rasulullah (S), " O Prophet of Allah! Advise me".

Rasulullah (S) said, " Keep away from the disobedience of Allah and that is the best Hijrah; be vigilant about the obligations and that is the best Jihad; and remember Allah in abundance. You cannot present anything to Allah better than plenty of His Zikr [remembrance of Allah]".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: These advices were rendered to a woman. That is why taking care of obligations has been pronounced as "the best Jihad" as Jihad and Qital are not obligatory on women. The last Nasiha is about Zikr, which Allah loves very much. One who remembers Allah very much, keeps away from His disobedience and will be very mindful of the obligations. Remembrance of Allah is the essence of all Ebadah and the remembrance that is devoid of these two blessings, will not be counted as Zikr but an exercise of tongue.

131. ***Zakah, compassion for blood relations, right of poor and neighbor***

(١٣١) عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ اَتٰى رَجُلٌ مِّنْ تَمِيْمٍ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ :
يَا رَسُوْلَ اللّٰهِ اِنِّيْ ذُوْ مَالٍ كَثِيْرٍ وَّذُوْ اَهْلٍ وَّمَالٍ وَّحَاضِرَةٍ فَاَخْبِرْنِيْ كَيْفَ
اَصْنَعُ؟ وَكَيْفَ اُنْفِقُ؟
فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُخْرِجُ الزَّكٰوةَ مِنْ مَالِكَ، فَاِنَّهَا طُهْرَةٌ تُطَهِّرُكَ،
وَتَصِلُ اَقْرِبَاءَكَ وَتَعْرِفُ حَقَّ الْمِسْكِيْنِ وَالْجَارِ وَالسَّائِلِ۔ (مسند احمد)

Translation: Anas b Malik (R) narrates that a person from Banu Tamim came to Rasulullah (S) and said, " O Prophet of Allah! I am a very rich person. I have a family and cattle. So please tell me what should I do and how should I expend my wealth?"

Rasulullah (S) said, " You pay Zakah of your wealth. Zakah will remove your spiritual impurities. Cement your relation with your relatives and recognize the rights of poor, needy and neighbors [in your wealth]".

[From Musnad Ahmad]

132. ***Protection of Salah and tongue***

(١٣٢) وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ

يَا رَسُوْلَ اللهِ، اَيُّ الْاَعْمَالِ اَفْضَلُ؟

قَالَ الصَّلَاةُ عَلَى مِيْقَاتِهَا۔

قُلْتُ ثُمَّ مَاذَا يَا رَسُوْلَ اللهِ؟

قَالَ، اَنْ يَسْلَمَ النَّاسُ مِنْ لِسَانِكَ۔ (ترغیب ترہیب بحوالہ طبرانی)۔

Translation: Abdullah b Maswood ® asked Rasulullah (S), " O Prophet of Allah! What is the best deed?"
Rasulullah (S) said, " Offering Salah on time".
I asked, " O Prophet of Allah! What is the next after that?"
Rasulullah (S) said, " Don't cause harm to anyone by your tongue". [No backbiting, no false accusation and not using bad language for others]

[Al- Targheeb wa Al- Tarheeb: Tabrani]

133. ***Jihad, Fasting, Traveling for earning provision***

(١٣٣) عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اُغْزُوْا تَغْنَمُوْا وَصُوْمُوْا تَصِحُّوْا وَسَافِرُوْا تَسْتَغْنُوْا۔ (ترغیب بحوالہ طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Fight [with the enemies of Islam], get Ghanimah [war booty] besides Ajr [reward from Allah]; Fast, better your health [beside getting Ajr]; and travel [for provision], get contentment [no stretching hands before others for begging]".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

134. ***Regulars in Salah, Saum and Zakah***

(١٣٤) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
ثَلَاثَةٌ أَحْلِفُ عَلَيْهِنَّ: لَا يَجْعَلُ اللهُ مَنْ لَهُ سَهْمٌ فِي الْإِسْلَامِ كَمَنْ لَا
سَهْمَ لَهُ وَأَسْهُمُ الْإِسْلَامِ ثَلَاثَةٌ:
اَلصَّلَاةُ وَالصَّوْمُ وَالزَّكَاةُ،
وَلَا يَتَوَلَّى اللهُ عَبْدًا فِي الدُّنْيَا فَيُوَلِّيهِ غَيْرَهُ يَوْمَ الْقِيَامَةِ،
وَلَا يُحِبُّ رَجُلٌ قَوْمًا إِلَّا جَعَلَهُ اللهُ مَعَهُمْ۔ (مسند احمد)

Translation: From Aisha ®. Rasulullah (S) said, " Three kinds of people will not face three things:
1. Those who are regular in Salah, Saum and Zakah, Allah will not deal with them the way He would have dealt with those who neglect these things.
2. The person whom Allah has taken under His custody [due to his good deeds] will not be entrusted to someone else on the Day of Judgment.
3. The person who loves a people, will be in their company on the Day of Resurrection".

[From Musnad Ahmad]

Explanatory Note: The sense of second statement is this that Allah's good slaves will get His blessings in both the

worlds. The third statement means that one who has loved Allah, His Prophet (S) and Mumineen Saleheen in this world will be in their company on the Day of Judgment but the one who loved the evildoers in this world will be kept with them in Akhirah.

135. ***Three persons will be deprived of Allah's blessings***

(١٣٥) عن كعب بن عجرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
أحضروا المنبر، فحضرنا،
فلما ارتقى درجة قال آمين،
فلما ارتقى الدرجة الثانية قال آمين،
فلما ارتقى الدرجة الثالثة قال آمين،
فلما نزل قلنا يا رسول الله لقد سمعنا منك اليوم شيئا ما كنا
نسمعه،
قال إن جبريل عليه السلام عرض لي فقال بعدا من أدرك رمضان
فلم يغفر له قلت آمين،
فلما رقيت الثانية قال بعدا من ذكرت عنده فلم يصل عليك،
فقلت آمين،
فلما رقيت الثالثة قال بعدا من أدرك أبويه الكبر عنده
أو أحدهما فلم يدخلاه الجنة قلت آمين.

(ترغیب بحوالہ حاکم وابن حبان وصحیح ابن خزیمہ)

Translation: From Kaa'b b Ujrah ®. Rasulullah (S) asked the people to gather around the pulpit and we assembled.
When he (S) ascended the first step, he (S) said, "Ameen".
When he (S) ascended the second step, he (S) said, " Ameen".
When he (S) ascended the third step, he (S) said, "Ameen".
When he (S) descended [from the pulpit] we asked: O the Prophet of Allah! We have heard to day something from you that we never heard before".
Rasulullah (S) said," When I was ascending the first step, Gabriel came and said: one who got the month of Ramadan

but could not attain pardon, he is lost. I said "Ameen".
When I was ascending the second step, he said: he is deprived of the Rahmah [mercy] of Allah who heard your name but did not pray for you. I said "Ameen".
When I was ascending on the third step, he said: one who got his parents in old age, one or both, he did not care to earn paradise through service to them, be deprived of the Rahmah of Allah. I said, " Ameen".

[Al-Targheeb wa Al-Tarheeb: Ha'kim, Ibne Heban and Ibne Khazima]

136. ***Who will be deprived of the fragrance of Paradise?***

(١٣٦) وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ:
خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنَحْنُ مُجْتَمِعُوْنَ، فَقَالَ،
يَا مَعْشَرَ الْمُسْلِمِيْنَ،
اِتَّقُوا اللهَ وَصِلُوْا أَرْحَامَكُمْ، فَإِنَّهُ لَيْسَ مِنْ ثَوَابٍ أَسْرَعَ مِنْ
صِلَةِ الرَّحِمِ،
وَإِيَّاكُمْ وَالْبَغْيَ، فَإِنَّهُ لَيْسَ مِنْ عُقُوْبَةٍ أَسْرَعَ مِنْ عُقُوْبَةِ بَغْيٍ،
وَإِيَّاكُمْ وَعُقُوْقَ الْوَالِدَيْنِ،
فَإِنَّ رِيْحَ الْجَنَّةِ يُوْجَدُ مِنْ مَسِيْرَةِ أَلْفِ عَامٍ، وَاللهِ لَا يَجِدُهَا
عَاقٌّ، وَلَا قَاطِعُ رَحِمٍ، وَلَا شَيْخٌ زَانٍ، وَلَا جَارٌّ إِزَارَهُ خُيَلَاءَ، إِنَّمَا
الْكِبْرِيَاءُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ (ترغیب ترہیب بحوالہ طبرانی فی الاوسط)

Translation: Jabir B Abdullah (R) reports that one day Rasulullah (S) came to our gathering and addressed, " O the

Muslims: Have fear of Allah and meet the rights of blood relations as the reward of treating relatives nicely materializes soonest.
Ward off from oppression and transgression as its punishment is soon encountered and never be disobedient to parents.
In spite of the fact that the fragrance of paradise reaches to a distance of a thousand miles but he will be deprived of it who has been disobedient to parents, denying the rights of relatives, commits adultery in old age, and one who, out of arrogance, keeps his pants [trousers] below the ankles. Verily the authority and the arrogance only suit to Allah (SWT)”.

[Al-Targheeb WA Al-Tarheeb: Tabrani]

137. ***Who will get the companionship of Rasulullah (S)?***

وَالْفِرَارُ مِنَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَةِ وَالسِّحْرُ وَأَكْلُ مَالِ الْيَتِيمِ،
وَأَكْلُ الرِّبَا، وَعُقُوقُ الْوَالِدَيْنِ الْمُسْلِمَيْنِ وَاِسْتِحْلَالُ الْبَيْتِ الْحَرَامِ
قِبْلَتِكُمْ اَحْيَاءً وَّاَمْوَاتًا لَّا يَمُوْتُ رَجُلٌ لَّمْ يَعْمَلْ هٰؤُلَاءِ الْكَبَائِرَ وَيُقِيْمُ
الصَّلٰوةَ وَيُؤْتِي الزَّكٰوةَ اِلَّا رَافَقَ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي بُحْبُوحَةِ جَنَّةٍ اَبْوَابُهَا
مَصَارِيعُ الذَّهَبِ۔ (ترغیب بحوالہ طبرانی)

(١٣٧) عَنْ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ عَنْ اَبِيْهِ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ حِجَّةِ الْوَدَاعِ،
اِنَّ اَوْلِيَاءَ اللهِ الْمُصَلُّوْنَ مَنْ يُّقِيْمُ الصَّلَوَاتِ الْخَمْسَ الَّتِيْ
كَتَبَهُنَّ اللهُ عَلَيْهِ وَيَصُوْمُ رَمَضَانَ وَيَحْتَسِبُ صَوْمَهٗ وَيُؤْتِي الزَّكَاةَ
مُحْتَسِبًا طَيِّبَةً بِهَا نَفْسُهٗ وَيَجْتَنِبُ الْكَبَائِرَ الَّتِيْ نَهَى اللهُ عَنْهَا،
فَقَالَ رَجُلٌ مِّنْ اَصْحَابِهٖ يَا رَسُوْلَ اللهِ وَكَمِ الْكَبَائِرُ؟
قَالَ تِسْعٌ اَعْظَمُهُنَّ الْاِشْرَاكُ بِاللهِ وَقَتْلُ الْمُؤْمِنِ بِغَيْرِ حَقٍّ،

Translation: Ubaid ® narrates from his father, Umair ® that he heard Rasulullah (S) saying during the last Hajj, " The friends of Allah are those who establish the five times Salah that Allah has made obligatory on them, fast in the month of Ramadan for the pleasure of Allah, pay Zakah with devotion and pleasure for Akhirah and protect themselves from the great sins that Allah has prohibited".

A person from amongst his (S) companions asked, " O Prophet of Allah! What are the great sins?
Rasulullah (S) said, " They are nine:
1. Making partners with Allah is the greatest sin;
2. Unjustified killing of a Mumin;
3. Escaping from battlefield [Jihad];
4. Making false allegations against innocent women;
5. Learning and teaching of magic;
6. Usurping the wealth [and property] of the orphans;
7. Accepting and paying [dealing in] interest;
8. Non-fulfilling the rights of Muslim parents;
9. Disrespecting Kaa'ba [the House of Allah] – your Qiblah that you face
both in life and death".

Rasulullah (S) continued to say, "And the person who had kept away from these major sins, offered Salah correctly and

paid Zakah, definitely, he will be in the company of Rasulullah (S) in the vast gardens of heaven wherein the gates are made of gold ”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

138. ***Worthy and unworthy of Jannah [paradise]***

(١٣٨) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ، وَلَا خَبٌّ وَلَا خَائِنٌ وَلَا سَيِّئُ الْمَلَكَةِ،
وَأَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ الْمَمْلُوكُونَ إِذَا أَحْسَنُوا فِيمَا بَيْنَهُمْ
وَبَيْنَ اللهِ عَزَّ وَجَلَّ وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ۔ (ترغیب ترہیب بحوالہ مسند احمد، ابویعلی)

Translation: From Abu Bakr Siddiq ®. Rasulullah (S) said, “ The miser, the fraudulent, and the dishonest who misuses his power will not [be allowed to] enter into paradise.
And from amongst the slaves, the one who has artistically fulfilled the rights, both of Allah and his master, will be the first to enter into Jannah”.

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad & Abu Ya’laa]

139. ***Seven big sins***

(١٣٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ۔
قَالُوا: يَا رَسُولَ اللّٰهِ وَمَا هُنَّ؟
قَالَ: اَلشِّرْكُ بِاللّٰهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللّٰهُ إِلَّا
بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ،
وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ۔ (بخاری، مسلم، ابوداؤد، نسائی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Protect yourself from seven devastating sins".
People asked, " O Prophet of Allah! What are those sins?"
Rasulullah (S) said," Associating partners with Allah, the magic, killing someone unjustifiably, involvement in interest [both taking and giving], usurping the mal [wealth] of the orphan, running away from the battlefield [Jihad] and raising false accusations against innocent/chaste women".

[From Bukhari, Muslim, Abu Dawood and Nisa'i]

140. ***With whom Rasulullah (S) is displeased***

(١٤٠) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ:
لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرِ الْكَبِيرَ وَيَرْحَمِ الصَّغِيرَ وَيَأْمُرْ بِالْمَعْرُوفِ
وَيَنْهَ عَنِ الْمُنْكَرِ۔ (احمد، ترمذی، ترغیب)

Translation: From Ibne Abbas ®. Rasulullah (S) said, " He is not from amongst us who is not respectful to elders,

affectionate to youngsters, does not promote good and does not stop others from evildoing".

[Al-Targheeb wa Al-Tarheeb: Ahmad, Tirmizi]

141. ***Worldly gains of three good deeds***

(۱۴۱) عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
صَنَائِعُ الْمَعْرُوْفِ تَقِيْ مَصَارِعَ السُّوْءِ وَصَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ
الرَّبِّ وَصِلَةُ الرَّحِمِ تَزِيْدُ فِي الْعُمُرِ (ترغیب بحوالہ طبرانی)

Translation: From Abu Umamah ®. Rasulullah (S) said, " Doing favor to others saves one from a disastrous death [i.e. he dies on Iman and is saved from accidental death], and secret Sadaqah [expending in the way of Allah] abates the wrath of Allah, and meeting the rights of the relatives increases the age".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: Man commits a lot of great and small sins that make Allah angry. His anger can be avoided by giving Sadaqah secretly. Developing good contacts with relatives and meeting their rights increase the age of man. This statement does not contradict with the destiny of man.

[The increase in age by giving Sadaqah secretly tantamount to his destiny - Translator]

142. ***People of high cadre***

(۱۴۲) عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللّٰهُ عَنْهُ قَالَ،
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
أَلَا أَدُلُّكُمْ عَلٰى مَا يَرْفَعُ اللّٰهُ بِهِ الدَّرَجَاتِ؟
قَالُوْا: نَعَمْ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔
قَالَ: تَحْلُمُ عَلٰى مَنْ جَهِلَ عَلَيْكَ،
وَتَعْفُوْا عَمَّنْ ظَلَمَكَ،
وَتُعْطِيْ مَنْ حَرَمَكَ،
وَتَصِلُ مَنْ قَطَعَكَ ۔ (ترغیب ترہیب بحوالہ بزار وطبرانی)

Translation: From Ubadah b Samit ®. Rasulullah (S) said, " Should I tell you that what makes Allah to raise the position of His slaves?"
People responded " Definitely, O prophet of Allah!"
Rasulullah (S) said, " Be gentle with one who is ignorant; pardon one who is oppressive against you; give to one, who denies you, and fulfill the rights of your relative who does not fulfill your rights".
[All these deeds elevate the position of man]

[Al-Targheeb wa Al-Tarheeb: Baza'r & Tabrani]

143. ***Worldly gains of Modesty and behaving nicely with parents***

(١٤٣) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
عِفُّوْا عَنْ نِسَآءِ النَّاسِ تَعِفَّ نِسَآؤُكُمْ، وَبَرُّوْا اٰبَآءَكُمْ تَبَرَّكُمْ
اَبْنَآؤُكُمْ، وَمَنْ اَتَاهُ اَخُوْهُ مُتَنَصِّلًا فَلْيَقْبَلْ ذٰلِكَ مُحِقًّا كَانَ اَوْ مُبْطِلًا
فَاِنْ لَّمْ يَفْعَلْ لَمْ يَرِدْ عَلَيَّ الْحَوْضَ۔ (ترغیب ترہیب بحوالہ حاکم)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Keep away from mixing [meeting] with other's women, people will keep away from your women [or you will protect your women from mixing with other men]; be nice to your parents, your children will be nice to you; and the person to whom his Muslim brother approaches to beg his pardon, he should excuse him, irrespective of the fact whether his statement is correct or incorrect. If he does not pardon him, he will never reach to me at the fountain of Kausar".

[Al-Targheeb wa Al-Tarheeb: Ha'kim]

144. ***Sure help from Allah for three persons***

(١٤٤) عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
ثَلَاثَةٌ حَقٌّ عَلَى اللهِ عَوْنُهُمْ،
اَلْمُجَاهِدُ فِيْ سَبِيْلِ اللهِ،
وَالْمُكَاتَبُ الَّذِيْ يُرِيْدُ الْأَدَاءَ،
وَالنَّاكِحُ الَّذِيْ يُرِيْدُ الْعَفَافَ۔ (ترمذی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Allah (SWT) has made it incumbent upon Him to help the three persons:

1. The Mujahid who is fighting in the way of Allah;
2. The slave who wants to free himself by paying an [agreed] amount to his master [but he hasn't got so much money];
3. The person who wants to marry for leading a chaste life. [but his poverty is causing hindrance to him]".

[From Tirmizi]

145. ***Different forms of Sadaqah***

(۱۴۵) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَيْسَ مِنْ نَفْسِ بْنِ آدَمَ إِلَّا عَلَيْهَا صَدَقَةٌ فِيْ كُلِّ يَوْمٍ طَلَعَتْ
فِيْهِ الشَّمْسُ،
قِيْلَ: يَا رَسُوْلَ اللّٰهِ مِنْ أَيْنَ لَنَا صَدَقَةٌ نَتَصَدَّقُ بِهَا؟
فَقَالَ: إِنَّ أَبْوَابَ الْخَيْرِ لَكَثِيْرَةٌ: اَلتَّسْبِيْحُ، وَالتَّحْمِيْدُ وَالتَّكْبِيْرُ
وَالتَّهْلِيْلُ، وَالْأَمْرُ بِالْمَعْرُوْفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَتُمِيْطُ الْأَذٰى

مِنَ الطَّرِيْقِ، وَتُسْمِعُ الْأَصَمَّ، وَتَهْدِي الْأَعْمٰى، وَتَدُلُّ الْمُسْتَدِلَّ
عَلٰى حَاجَتِهٖ وَتَسْعٰى بِشِدَّةِ سَاقَيْكَ مَعَ اللَّهْفَانِ الْمُسْتَغِيْثِ، وَتَحْمِلُ
بِشِدَّةِ ذِرَاعَيْكَ مَعَ الضَّعِيْفِ، فَهٰذَا كُلُّهٗ صَدَقَةٌ مِّنْكَ
عَلٰى نَفْسِكَ - (ترغیب وترہیب بحوالہ ابن حبان)

Translation: From Abu Zur Ghaffa'ri ®. Rasulullah (S) said, "It is essential for every Muslim to do Sadaqah every day". People asked, " O the Prophet of Allah! We are not such men of means to pay Sadaqah every day".

Rasulullah (S) said, " There are many ways of doing Sadaqah: reciting Subhanallah, Alahmdulillah, La -Ilaha Illallah Wa Allahuakbar; establishing Ma'roof; prohibiting others from Munkar; keeping the way side clean; speaking loudly for a deaf man to make him listen [or understand]; leading a blind man; guiding a person in attaining his objective; making efforts in helping a man in distress; sharing the burden of an old man by carrying it on your head. This all constitute as the acts of Sadaqah". [It means that all these acts tantamount to doing Sadaqah of mal [wealth] in the way of Allah].

[Al-Targheeb wa Al-Tarheeb: Ibne Heban]

Explanatory Note: This is also the contents of another Hadith with the addition from Anas b Malik ® that knowing so many kinds of Sadaqah, we were never so much pleased as at this time after entering into Islam.

(١٤٦) عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: اَوْصَانِىْ خَلِيْلِىْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِخِصَالٍ مِّنَ الْخَيْرِ:
اَوْصَانِىْ اَنْ لَّا اَنْظُرَ اِلٰى مَنْ هُوَ فَوْقِىْ، وَاَنْظُرَ اِلٰى مَنْ هُوَ دُوْنِىْ،
وَاَوْصَانِىْ بِحُبِّ الْمَسَاكِيْنِ، وَالدُّنُوِّ مِنْهُمْ،
وَاَوْصَانِىْ اَنْ اَصِلَ رَحِمِىْ وَاِنْ اَدْبَرَتْ۔ (ترغیب وترہیب بحوالہ طبرانی)

146. ***Three testaments***

Translation: Abu Zar Ghaffa'ri ® reports that his beloved Prophet Rasulullah (S) gave me some good advises, " Don't look towards those who are high above you in worldly position but look towards those who are lower in status than you". [It will fill your heart with gratitude]
He (S) advised me [further], " Love the poor and be with them".
He (S) advised me [more], " You maintain contacts with your relatives even if they are angry with you and are not considerate to you".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

147. ***Five things***

(۱۴۷) عَنْ اَبِیْ هُرَیْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مَنْ يَّاخُذُ عَنِّيْ هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ اَوْ يُعَلِّمُ مَنْ يَّعْمَلُ بِهِنَّ،

قُلْتُ اَنَا يَا رَسُوْلَ اللّٰهِ،

فَاَخَذَ بِيَدِيْ فَعَدَّ خَمْسًا، فَقَالَ،

اِتَّقِ اللّٰهَ تَكُنْ اَعْبَدَ النَّاسِ،

وَارْضَ بِمَا قَسَمَ اللّٰهُ لَكَ تَكُنْ اَغْنَى النَّاسِ،

وَاَحْسِنْ اِلٰى جَارِكَ تَكُنْ مُؤْمِنًا،

وَاَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا،

وَلَا تُكْثِرِ الضَّحِكَ فَاِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ۔ (مشكوٰة)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Who is going to hold the things that I am going to tell, brings them into practice and communicates them to others?"
Abu Hurairah ® said, " O Prophet of Allah! I am ready for it".
Rasulullah (S), holding his hands, told these five things:
1. "Be Allah-conscious [have fear of Allah], you will be the best worshipper;
2. Be satisfied with the provision Allah has allotted to you, you will be the most contented person;
3. Be good to your neighbor, you will become Mumin;
4. Prefer for others that you prefer for yourself, you will become Muslim;
5. Don't laugh too much as excessive laughing is a death knell for heart".

[From Mishkat]
Explanatory Note: Advice # 3 connotes that treating neighbors nicely is the demand of Iman. Similarly, advice # 4

tells that it is the demand of Iman to prefer for others that you prefer for yourself and advice # 5 warns that one who laughs too much is not serious and has no concern for Akhirah. That is why he laughs too much. The more he laughs, the more his heart will become hard.

148. *Deeds that lead to heaven*

(١٤٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ:

جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ يَا رَسُولَ اللهِ، عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ،

قَالَ: إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ،

أَعْتِقِ النَّسَمَةَ، وَفُكَّ الرَّقَبَةَ،

قَالَ أَلَيْسَتَا وَاحِدَةً،

قَالَ لَا، عِتْقُ النَّسَمَةِ أَنْ تَنْفَرِدَ بِعِتْقِهَا وَفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا،

وَالْمِنْحَةُ الْوَكُوفُ،

وَالْفَيْءُ عَلَى ذِي الرَّحِمِ الْقَاطِعِ،

فَإِنْ لَمْ تُطِقْ ذَلِكَ، فَأَطْعِمِ الْجَائِعَ، وَاسْقِ الظَّمْآنَ، وَأْمُرْ

بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ،

فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفَّ لِسَانَكَ إِلَّا عَنْ خَيْرٍ۔ (ترغیب ترہیب بحوالہ احمد)

Translation: Bra’a b A’zib ® narrates that an A’rabi [Arab from countryside] came to Rasulullah (S) and said, “ O Prophet of Allah! Tell me about deeds that lead me to Jannah [paradise]”.

Rasulullah (S) said, “ Though your question is the briefest but you have asked for a big thing. If you want to enter into paradise, free some captive and free some slave from bondage;”

He said, “ Are not both the same thing?”

Rasulullah (S) said, " No. Free the captive means that you free a salve [man or woman] totally and bear the cost by yourself and free a slave means that you share the cost of his freedom with others."
* You donate your she-camel to someone to drink its milk.
* You cement your relation with your relatives who want to cut off from you.
* If you cannot do these things, then feed the poor, arrange water for thirsty, tell good things to others and stop them from evil-doings.
* Even if these things you cannot do, then protect your tongue. and speak only the truth".

[Al- Targheeb wa Al-Tarheeb: Ahmad]

Explanatory Note: In the Hadith the word " *Minhata*" has been used. It means "milk-bearing she-camel. It is to be given to someone for using its milk. . When no milk is there, she will be returned back to the owner.

149. ***Signs of beloved servant, usurping the rights of neighbor, the end of ill-gotten gains***

(١٤٩) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ اللهَ عَزَّ وَجَلَّ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ،
وَإِنَّ اللهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّيْنَ
إِلَّا مَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ الدِّيْنَ فَقَدْ أَحَبَّهُ، وَالَّذِيْ نَفْسِيْ بِيَدِهٖ
لَا يُسْلِمُ عَبْدٌ حَتّٰى يُسْلِمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتّٰى يَأْمَنَ جَارُهُ
بَوَائِقَهُ۔

قُلْتُ: يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَمَا بَوَائِقُهُ؟

قَالَ: غَشْمُهُ وَظُلْمُهُ۔

وَلَا يَكْسِبُ مَالًا مِنْ حَرَامٍ فَيُنْفِقُ مِنْهُ فَيُبَارَكُ فِيْهِ، وَلَا يَتَصَدَّقُ
بِهٖ فَيُقْبَلُ مِنْهُ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهٖ إِلَّا كَانَ زَادَهٗ إِلَى النَّارِ، إِنَّ اللهَ
لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ وَلٰكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيْثَ
لَا يَمْحُو الْخَبِيْثَ۔ (ترغیب ترہیب بحوالہ مسند احمد)

Translation: From Abdullah b Maswood (R). Rasulullah (S) said, “Allah (SWT) distributes morality amongst humans the way He distributes your Rizq [Provision]. Allah gives this world to everyone whether He loves him [or her] or not but He gives Deen [Tawfeeq to follow Deen] only to those whom He loves. So, those who get Tawfeeq to follow the Deen, they are His beloved”.

“By Allah, who is the Master of my life, no one can be Muslim till his heart and tongue become Muslim and no body can be Mumin till his neighbor is safe from his “Bawa’iq”.

I [Ibne Maswood] asked, “ O Prophet of Allah! What is Bawa’iq?”
Rasulullah (S) said, “Usurping of rights and committing oppression”.

He (S) further said, "The person who earns through wrongful means,
Allah will not bless it; will not accept Sadaqah from him when pays out of it, and if it is left behind after death, it will be his traveler's check to Hellfire. Allah does not eradicate evil by evil but evil by good deeds. Verily, filth cannot remove the filth".

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

Explanatory Note: The last words of Rasulullah (S) mean this that if ill-gotten gain is expended in the way of Allah, it will not be counted as Sadaqah. He will not get any reward for it. It will not reduce Allah's wrath. To remove the evil, present rightful earnings to Allah. If you want to clean and purify yourself spiritually, then don't bring in [earn] dirty earnings.

150. ***The wider connotation of Sadaqah***

(١٥٠) وَعَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ مَوْلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ دِينَارٍ يُنْفِقُهُ
الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، دِينَارٌ يُنْفِقُهُ عَلَى فَرَسِهِ فِي سَبِيلِ
اللهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ،
قَالَ أَبُو قِلَابَةَ: بَدَأَ بِالْعِيَالِ،
ثُمَّ قَالَ أَبُو قِلَابَةَ: أَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى
عِيَالٍ صِغَارٍ يُعِفُّهُمُ اللهُ، أَوْ يَنْفَعُهُمُ اللهُ بِهِ يُغْنِيهِمْ۔ (مسلم ترمذی)

Translation: Sawban ®, the freed-slave of Rasulullah (S), narrates that Rasulullah (S) said, " The most excellent Dinar [Dollar] is that which a person expends on his family, the Dinar that he expends on his horse for Jihad in the way of Allah and the Dinar that he expends on his companions, fighting in the way of Allah".
Abu Qilabah ® said, " First is the Dinar expended on family".
Then he said, " Who can be entitled of greater reward from Allah than who spends on his little siblings. As a result, Allah will protect them from begging and extending hands before others".

[From Muslim & Tirmizi]

151. ***Subject Same***

(١٥١) عن الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ
صَدَقَةٌ، وَمَا أَطْعَمْتَ زَوْجَتَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ
فَهُوَ لَكَ صَدَقَةٌ۔ (ترغیب ترہیب بحوالہ احمد)

Translation: From Meqdam b Ma'dikarib ®. Rasulullah (S)

said, “ What you feed to yourself is a Sadaqah for you, what you feed to your children is a Sadaqah for you, what you feed to your wife is a Sadaqah for you and what you feed to your servant is also a Sadaqah for you”.

[Al-Targheeb wa Al-Tarheeb: Ahmad]

152. *Subject Same*

(١٥٢) عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً،
وَلَا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ۔ (ترغیب ترہیب)

Translation: From Jabir ®. Rasulullah (S) said, “ When a Muslim plants a garden, what birds or poor men eat from it will be recorded as Sadaqah to his credit. Similarly, the fruits stolen by thief or taken away by force, will all be written in his deeds-scroll as Sadaqah till the dooms day”.

[Al-Targheeb wa Al-Tarheeb]

Explanatory Note: This Hadith tells about planting a garden. In another Hadith, it includes cultivation. You put labor and money in the growth of the garden. When it starts yielding fruits, some birds and some poor men eat out of it. Some stolen by thieves and some is taken away by force. Apparently, it is all loss but Rasulullah (S) is saying that the man will get reward for this loss.

153. *Freedom of slaves, nice treatment with orphans*

(١٥٣) وَعَنْ مَالِكِ بْنِ الْحَارِثِ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
مَنْ ضَمَّ يَتِيْمًا مِنْ أَبَوَيْنِ مُسْلِمَيْنِ إِلَى طَعَامِهِ وَشَرَابِهِ حَتّٰى
يَسْتَغْنِيَ عَنْهُ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ،
وَمَنْ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فِكَاكَهُ مِنَ النَّارِ يُجْزِيْ بِكُلِّ عُضْوٍ مِنْهُ
عُضْوًا مِنْهُ مِنَ النَّارِ۔ (ترغیب وترہیب بحوالہ مسند احمد)

Translation: Malik b Harith ® heard Rasulullah (S) saying, "One who feeds [takes care of] the orphan of a Muslim parents till he stands on his own legs [gets maturity], definitely he will enter into paradise.
And one who sets free a Muslim slave, he will be saved from Hellfire. Every part of his body will be saved from fire in lieu of every part of the slave's body".

[AL-Targheeb wa Al-Tarheeb: Musnad Ahmad]

154. ***Whose Sadaqah will not be accepted?***

(۱۵۴) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
وَالَّذِيْ بَعَثَنِيْ بِالْحَقِّ لَا يُعَذِّبُ اللهُ يَوْمَ الْقِيَامَةِ مَنْ رَحِمَ الْيَتِيْمَ
وَلَانَ لَهُ فِي الْكَلَامِ وَرَحِمَ يُتْمَهُ وَضَعْفَهُ، وَلَمْ يَتَطَاوَلْ عَلَى جَارِهِ بِفَضْلِ
مَا آتَاهُ اللهُ،
وَقَالَ يَا أُمَّةَ مُحَمَّدٍ وَالَّذِيْ بَعَثَنِيْ بِالْحَقِّ لَا يَقْبَلُ اللهُ صَدَقَةً
مِنْ رَجُلٍ وَلَهُ قَرَابَةٌ مُحْتَاجُوْنَ إِلَى صِلَتِهِ وَيَصْرِفُهَا إِلَى غَيْرِهِمْ،
وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ - (ترغیب بحوالہ طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " By Allah, Who has raised me with Deen Al-Haqq, will not punish those who were kind to orphans, talked with them in soft-spoken words, were merciful on their poor condition and were not showing off to their neighbors with their superiority in wealth that Allah gave them".

Rasulullah (S) further said, " O the people of the Ummah of Muhammad (S)! He, Who has raised me with Haqq, will not accept Sadaqah from the person who has poor relatives [deserving his help more than anyone] but instead of giving them [his Sadaqah] he gives it to others".

The words of another Hadith are, " By Allah, Who controls my life, will not look to such persons with compassion on the Day of Judgment".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

155. *Eleven commandments*

(١٥٥) عَنْ مُعَاذٍ قَالَ: أَخَذَ بِيَدِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَشَى قَلِيلًا، ثُمَّ قَالَ
يَا مُعَاذُ، أُوصِيكَ بِتَقْوَى اللهِ، وَصِدْقِ الْحَدِيثِ، وَوَفَاءِ الْعَهْدِ،
وَأَدَاءِ الْأَمَانَةِ، وَتَرْكِ الْخِيَانَةِ، وَرَحْمِ الْيَتِيمِ، وَحِفْظِ الْجِوَارِ، وَكَظْمِ
الْغَيْظِ، وَلِينِ الْكَلَامِ، وَبَذْلِ السَّلَامِ، وَلُزُومِ الْإِمَامِ. (ترغیب و ترہیب بحوالہ بیہقی)

Translation: Maa'z b Jabal ® says that Rasulullah (S) held my hand, walked a while and then said, " O Maa'z! I am advising you to having Allah-consciousness, speaking truth, fulfilling commitment, liquidating of Amanah [Trust], committing no embezzlement, showing kindness to orphan, protecting the rights of neighbor, controlling anger, talking softly with people, wishing Salam and sticking to [and not dissociating from] the Caliph of the time".

[Al-Targheeb wa Al-Tarheeb: Baihaqi]

Explanatory Note: The question arises that if there is no Khalifah [and there is no Khilafah in the present context of the world] what to do then? Sticking with whom - the Batil, the secular system, the liberal democracies and their stalwarts, the secular political parties or the opportunist self-styled demagogues? A, Muslim committed to Allah and His

Prophet (S), cannot do it. Allegiance to any of these systems will be contradictory to his or her Iman. What then should he do? Should he sit idle at home and be the silent partner of the secular process, promoting godless creeds and lose both the worlds? Or should he stand up, organize the likeminded brothers and sisters and make genuine efforts to change the system, establish Allah's Deen in the body politic of the day and restore the lost system of Khalifah or encounters his or her death in this process? What a magnificent death it would be!

[This is the demand of his Iman. If he does it so with determination and struggles collectively with a Jamaah, Allah's help will grace his efforts. And one day, there will be a Caliph, demanding our allegiance for the deliverance of mankind from its current sufferings and disbalances both on individual and collective levels. This is the destiny of the Muslim Ummah and this Hadith pin-pointedly tells us to do so. Translator]

156. ***What advice Rasulullah (S) gave to Ummah just five days before he (S) passed away***

(١٥٦) عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: عَهْدِي بِنَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ وَفَاتِهِ
بِخَمْسِ لَيَالٍ، فَسَمِعْتُهُ يَقُوْلُ: لَمْ يَكُنْ نَبِيٌّ إِلَّا وَلَهُ خَلِيْلٌ مِنْ أُمَّتِهِ:
وَإِنَّ خَلِيْلِيَ أَبُوْ بَكْرِ بْنُ أَبِي قُحَافَةَ، وَإِنَّ اللّٰهَ اتَّخَذَ صَاحِبَكُمْ خَلِيْلًا،
أَلَا وَإِنَّ الْأُمَمَ مِنْ قَبْلِكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ أَنْبِيَائِهِمْ مَسَاجِدَ،
وَإِنِّي أَنْهَاكُمْ عَنْ ذَالِكَ۔
اَللّٰهُمَّ هَلْ بَلَّغْتُ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ:
اَللّٰهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ،
وَأُغْمِيَ عَلَيْهِ هُنَيْهَةً، ثُمَّ قَالَ:
اَللّٰهَ اَللّٰهَ فِيْمَا مَلَكَتْ أَيْمَانُكُمْ، أَشْبِعُوْا بُطُوْنَهُمْ، وَاكْسُوْا ظُهُوْرَهُمْ
وَأَلِيْنُوا الْقَوْلَ لَهُمْ۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: Kaa'b b Malik ® narrates that he met Rasulullah (S) five days before his Death and he (S) was saying, " There has been a Khalil [friend] of each Prophet and my Khalil [friend] is Abu Bakr b Quhafa ® and Allah has made His Prophet Muhammad His Khalil [friend]. Listen: the people before you had made the graves of their Prophets places of prostration and I forbid you from doing it. [No prostration at my grave].

Then he (S) said, " O Allah! Have I delivered [the message]"? He repeated it three times. Then He (S) said, " O Allah1 Be witness". He repeated it too for three times.

He (S) then fainted for a while. After recovering, he (S) said, " Allah! Allah! Fear Allah in treating your slaves: Feed and dress them properly, and talk with them gently".

[Al-Targheeb wa Al-

Tarheeb: Tabrani]

Explanatory Note: These directives are also for domestic servants. They should also be treated well.

157. Rights of the neighbor

(١٥٧) عن عمرو بن شعيب عن أبيه عن جده عن النبي صلى الله عليه وسلم قال:
من أغلق بابه دون جاره مخافة على أهله وماله، فليس ذلك
بمؤمن، وليس بمؤمن من لم يأمن جاره بوائقه۔
أتدري ما حق الجار؟:
إذا استعانك أعنته، وإذا استقرضك أقرضته، وإذا افتقر
عدت عليه، وإذا مرض عدته وإذا أصابه خير هنأته، وإذا
أصابته مصيبة عزيته، وإذا مات اتبعت جنازته، ولا تستطيل
عليه بالبنيان فتحجب عنه الريح إلا بإذنه، ولا تؤذه بقتار
ريح قدرك إلا أن تغرف له منها، وإن اشتريت فاكهة فأهد
له، فإن لم تفعل فأدخلها سرا، ولا يخرج بها ولدك ليغيظ
بها ولده۔ (ترغيب ترهيب)

Translation: *Omro b Shuaib ® reports that his grandfather heard Rasulullah (S) saying, " One who is scared of his neighbor about his family and wealth and keeps his doors closed out of fear, that neighbor is not Mumin and he is also not Mumin whose neighbor is not safe due to his oppression and trespassing"*

Rasulullah (S) then asked, " Do you know the rights of neighbor?"

"Help him, if he seeks it; give him if he wants loan; help him, if he is poor; visit him, if he is sick; congratulate him, if he

gets some good news; console him, if he is in distress; if he dies, go behind him up to graveyard; don't obstruct his ventilation by building your house higher than his except with his permission; don't cause annoyance to him by the smell of your cooked food except you share it with him; if you purchase fruits, send to him as gift but if you cannot do so, bring it in your house secretly and your children do not come out eating openly and cause sadness to children of your neighbor".

[Al-Targheeb wa Al-Tarheeb]

158. ***When the Iman is perfect***

(١٥٨) وَعَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
لَا يَسْتَقِيْمُ قَلْبُهُ حَتّٰى يَسْتَقِيْمَ لِسَانُهُ، وَلَا يَدْخُلُ الْجَنَّةَ رَجُلٌ
لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ۔ (ترغیب ترہیب بحوالہ احمد وابن ابی الدنیا)

Translation: From Anas b Malik ®. Rasulullah (S) said, " The Iman of a person will not be perfect till his heart is not correct [or not sound]; and his heart will not be correct till his tongue is just; and that person cannot enter into Jannah [paradise] whose neighbors are not safe from his mischief".

[Al-Targheeb wa Al-Tarheeb: Ahmad & Ibne Abi Al-Dunya]

159. ***Scriptures of Abraham and Moses & Ten Commandments of Rasulullah (S)***

(١٥٩) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، مَا كَانَتْ صُحُفُ إِبْرَاهِيمَ؟
قَالَ: كَانَتْ أَمْثَالًا كُلُّهَا، أَيُّهَا الْمَلِكُ الْمُسَلَّطُ الْمُبْتَلَى الْمَغْرُورُ:
إِنِّي لَمْ أَبْعَثْكَ لِتَجْمَعَ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ، وَلٰكِنِّي بَعَثْتُكَ لِتَرُدَّ
عَنِّي دَعْوَةَ الْمَظْلُومِ، فَإِنِّي لَا أَرُدُّهَا، وَإِنْ كَانَتْ مِنْ كَافِرٍ؛

وَعَلَى الْعَاقِلِ مَا لَمْ يَكُنْ مَغْلُوبًا عَلَى عَقْلِهِ أَنْ يَكُونَ لَهُ سَاعَاتٌ:
فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَسَاعَةٌ يَتَفَكَّرُ
فِيهَا فِي صُنْعِ اللهِ عَزَّ وَجَلَّ، وَسَاعَةٌ يَخْلُو فِيهَا لِحَاجَتِهِ مِنَ الْمَطْعَمِ
وَالْمَشْرَبِ،

وَعَلَى الْعَاقِلِ أَنْ لَا يَكُونَ ظَاعِنًا إِلَّا لِثَلَاثٍ: تَزَوُّدٍ لِـ

أَوْ مَرَمَّةٍ لِمَعَاشٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ. وَعَلَى الْعَاقِلِ اَنْ يَكُوْنَ بَصِيْرًا بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظًا لِلِسَانِهِ وَمَنْ حَسِبَ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيْمَا يَعْنِيْهِ،

قُلْتُ: يَا رَسُوْلَ اللهِ، فَمَا كَانَتْ صُحُفُ مُوْسٰى عَلَيْهِ السَّلَامُ؟

قَالَ: كَانَتْ عِبَرًا كُلُّهَا: عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ يَفْرَحُ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالنَّارِ ثُمَّ هُوَ يَضْحَكُ. عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ ثُمَّ هُوَ يَنْصَبُ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلُّبَهَا بِأَهْلِهَا، ثُمَّ اطْمَأَنَّ إِلَيْهَا۔ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْحِسَابِ غَدًا ثُمَّ لَا يَعْمَلُ۔

قُلْتُ يَا رَسُوْلَ اللهِ، أَوْصِنِيْ۔

قَالَ: أُوْصِيْكَ بِتَقْوَى اللهِ، فَإِنَّهَا رَأْسُ الْأَمْرِ كُلِّهِ۔

قُلْتُ: يَا رَسُوْلَ اللهِ زِدْنِيْ،

قَالَ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللهِ عَزَّ وَجَلَّ، فَإِنَّهُ نُوْرٌ لَكَ فِي الْأَرْضِ وَذُخْرٌ لَكَ فِي السَّمَاءِ۔

قُلْتُ يَا رَسُوْلَ اللهِ! زِدْنِيْ؟

قَالَ: إِيَّاكَ وَكَثْرَةَ الضَّحِكِ، فَإِنَّهُ يُمِيْتُ الْقَلْبَ، وَ يَذْهَبُ بِنُوْرِ الْوَجْهِ،

قُلْتُ: يَا رَسُوْلَ اللهِ! زِدْنِيْ،

قَالَ: عَلَيْكَ بِالْجِهَادِ، فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِيْ۔

قُلْتُ: يَا رَسُوْلَ اللهِ! زِدْنِيْ،

قَالَ أَحِبَّ الْمَسَاكِيْنَ وَجَالِسْهُمْ،

قُلْتُ: يَا رَسُوْلَ اللهِ! زِدْنِيْ،

قَالَ: اُنْظُرْ إِلَى مَنْ هُوَ تَحْتَكَ وَلَا تَنْظُرْ إِلَى مَا هُوَ فَوْقَكَ، فَإِنَّهُ أَجْدَرُ أَنْ لَّا تَزْدَرِيَ نِعْمَةَ اللهِ عِنْدَكَ۔

قُلْتُ: يَا رَسُوْلَ اللّٰهِ زِدْنِيْ،
قَالَ: قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا۔
قُلْتُ يَا رَسُوْلَ اللّٰهِ زِدْنِيْ،
قَالَ: لِيَرُدَّكَ عَنِ النَّاسِ مَا تَعْلَمُهُ مِنْ نَفْسِكَ وَلَا تَجِدُ عَلَيْهِمْ
فِيْمَا تَأْتِيْ، وَكَفٰى بِكَ عَيْبًا أَنْ تَعْرِفَ مِنَ النَّاسِ مَا تَجْهَلُهُ مِنْ نَفْسِكَ،
وَتَجِدُ عَلَيْهِمْ فِيْمَا تَأْتِيْ،
ثُمَّ ضَرَبَ بِيَدِهٖ عَلٰى صَدْرِيْ، فَقَالَ:
يَا أَبَا ذَرٍّ، لَا عَقْلَ كَالتَّدْبِيْرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا
حَسَبَ كَحُسْنِ الْخُلُقِ۔ (ترغیب وترہیب بحوالہ ابن حبان)

Translation: Abu Zar Ghaffa'ri ® narrates that he asked Rasulullah (S), "What contained the Scripture of Prophet Abraham ®?"

Rasulullah (S) said, " The Book of Abraham contained all education in parables as follows: O self-deceived monarch, you have been put to test by the authority entrusted to you. I haven't sent you to collect the heaps of the worldly gains but to deliver justice to the oppressed as I cannot reject his cries [prayers], even if he is a disbeliever.

For intelligent person, it is essential that he should distribute his time in an orderly fashion: some time for prayers, sometime for self-evaluation, some time for contemplation over the miracles of Allah in this cosmos and some for earning his livelihood.

For an intelligent being, it is essential that he travels only for three things: in collecting food for Akhirah, making efforts for his livelihood and getting rightful pleasure. It is also

indispensable for the intelligent to be mindful towards self improvement, keep his tongue under control – the person who evaluates what he speaks, he will deliver only what is useful and keep his mouth shut from useless talks".

I said, " O Prophet of Allah, " What contained the Book of Moses?"

Rasulullah (S) said, " It is entirely consisted of admonitions and exhortations. For Example: I wonder for the person who is sure of death and is involved in worldly pleasures. I wonder for the person who is sure of Hellfire and laughs. I wonder about the person who believes in destiny but desperately busy in acquiring this world. I also wonder about the person who is observing the world and its ever-changing condition, even then he makes it as his goal. I also wonder about the person who is sure of accountability on the Day of Judgment and does no good deeds".

After that I asked, "O prophet of Allah! Give me some advice".

Rasulullah (S) said, " I advise you to have fear of Allah as it is the root of all good deeds".

I said, " O Prophet of Allah! Some thing more"

Rasulullah (S} said, " Make incumbent upon you: the recitation of the Qur'an and the remembrance of Allah. It will be the light of guidance in this world and will be useful for you in the heaven [in the Akhirah]".

I asked, " O Prophet of Allah! Some thing more"

Rasulullah (S) said, "Protect you from laughing too much. It is a death knell for the heart and destroys the charm of the

face”.

I said, “ O Prophet of Allah! Tell me some thing more”.

Rasulullah (S) said, “ Make Jihad, [Struggle] in the way of Allah, incumbent upon you. Jihad is the Ruhbaniyat [priesthood] of my Ummah”.

I said, “ O Prophet of Allah! Tell me some thing more”.

Rasulullah (S) said, “ Love the poor and sit with them”.

I said, “ O Prophet of Allah! Tell me some thing more”.

Rasulullah (S) said, “ Look towards those who are lower than you in worldly gains and don’t look to those who excel you in worldly status as it will not make you ungrateful to Allah”.

I asked, “ O Prophet of Allah! Tell me some thing more”.

Rasulullah (S) said, “ Say the rightful thing even if the people do not like it”.
I asked, “ O Prophet of Allah! Tell me some thing more”.

Rasulullah (S) said, “ Keep close watch over your shortcomings and don’t be nosy about the shortcomings of the others and you should not show temper over others if you are doing the same thing. This defect is enough in a person who does not recognize his shortcomings but running after in finding defects of others and get angry over others for committing what he himself is doing”.

Then Rasulullah (S) put his hands on my chest and said, “ O Abu Zar! The great statesman is one who is prudent and thinks before he works. The greatest abstinence is to keep away from Haram [unlawful things] and the greatest nobility

is the nice behavior”.

[Al-Targheeb wa Al-Tarheeb:
Ibne Heban]

160. ***Who is to be envied?***

(١٦٠) عَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
لَاحَسَدَ اِلَّا فِيْ ثِنْتَيْنِ رَجُلٌ اٰتَاهُ اللهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَآءَ اللَّيْلِ،
وَالنَّهَارِ وَرَجُلٌ اٰتَاهُ اللهُ مَالًا فَهُوَ يُنْفِقُهُ فِي الْحَقِّ اٰنَآءَ اللَّيْلِ وَالنَّهَارِ.
(مسند احمد)

Translation: Sa’lim (R) narrates from his father, Abdullah b Omar ® that Rasulullah (S) said, “ Only two persons are to be envied: The one whom Allah gave the knowledge of the Qur’an, he recites it, practices it and teaches to others day and night. The other one is the person whom Allah gave wealth and he expends it day and night at rightful places”.

[From
Musnad Ahmad]

161. ***Who invites the wrath of Allah?***

(۱۶۱) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِذَا ظَهَرَ الزِّنَا وَالرِّبَا فِيْ قَرْيَةٍ فَقَدْ اَحَلُّوْا بِاَنْفُسِهِمْ عَذَابَ اللّٰهِ۔
(ترغیب وترہیب بحوالہ حاکم)

Translation: From Abdullah b Abbas®. Rasulullah (S) said, " When immorality and interest-based economy become prominent in a society, take it for granted, that that habitation is destined to meet the wrath of Allah".

[Al-Targheeb wa Al-Tarheeb: Ha'kim]

162. ***Who will be kept in the tank of serum [hellfire]?***

(۱۶۲) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ۔
مَنْ حَالَتْ شَفَاعَتُهُ دُوْنَ حَدٍّ مِنْ حُدُوْدِ اللّٰهِ عَزَّ وَجَلَّ، وَمَنْ
خَاصَمَ فِيْ بَاطِلٍ وَّهُوَ يَعْلَمُ لَمْ يَزَلْ فِيْ سَخَطِ اللّٰهِ حَتّٰى يَنْزِعَ، وَمَنْ قَالَ
فِيْ مُؤْمِنٍ مَّا لَيْسَ فِيْهِ اَسْكَنَهُ اللّٰهُ رَدْغَةَ الْخَبَالِ حَتّٰى يَخْرُجَ مِمَّا
قَالَ۔ (ترغیب وترہیب بحوالہ ابوداؤد)

Translation: From Abdullah b Omar ®. Rasulullah (S) said, " One who recommends to withheld the prescribed punishment and one who knowingly supports the Batil, Allah will be displeased with such people till they repent. And if someone allegedly accused someone, he will be placed at a wrongful place [hellfire] except that he repents and begs pardon from his brother".

.

[Al-Targheeb wa Al-Tarheeb: Abu Dawood]

163. ***Four Commandments***

(٣٠) وعن أبي جري جابر بن سليم رضي الله عنه قال: رأيت رجلا يصدر الناس عن رأيه، لا يقول شيئا إلا صدروا عنه.

قلت: من هذا؟

قالوا: رسول الله ﷺ،

قلت: عليك السلام يا رسول الله.

قال: لا تقل: عليك السلام، عليك السلام تحية الميت

قل: السلام عليك.

قال: قلت: أنت رسول الله؟

قال: أنا رسول الله الذي إذا أصابك ضر فدعوته كشفه عنك، وإن أصابك عام سنة فدعوته أنبتها لك، وإذا كنت بأرض قفر أو فلاة فضلت راحلتك فدعوته ردها عليك.

قال قلت: اعهد إلي.

قال: لا تسبن أحدا، فما سببت بعده حرا ولا عبدا ولا بعيرا ولا شاة.

قال: ولا تحقرن شيئا من المعروف

وارفع إزارك إلى نصف الساق، فإن أبيت فإلى الكعبين، وإياك وإسبال الإزار فإنها من المخيلة، وإن الله لا يحب المخيلة، وإن امرؤ شتمك وعيرك بما يعلم فيك فلا تعيره بما تعلم فيه فإنما وبال ذلك عليه. (ترغيب وترهيب بحواله ابو داؤد، ترمذی ونسائی)

Translation: Jabir b Sulaim ® narrates that he saw a person who was the center of people's attention. Whatever comes out from his mouth, they accept it without any difference.
I asked, "Who is that person?"

People said, “ He is the Prophet of Allah”.
I said, “ Alaika Assalamu” O Prophet of Allah! [Upon you peace].
Rasulullah (S) said, “ Don’t say: Alaika Assalamu. This way people pray for the dead. Say, “Assalamu Alaikum”. [Peace be upon you]
I asked, “ Are you the Prophet of Allah?”
He (S) said, “ I am the Prophet of Allah Whom you call at the time of distress and He removes it; and if there is no rain, you call Him, He sends the rain and grows the crops; and when you are traveling in a deserted and fore lawn place and your camel is lost, you call Him, He brings your camel back to you”.
I said, “ Give me some advice”.
He (S) advised, “ Don’t be accusative to any one and never use filthy language. [Jabir ® adds that after that he never used filthy language neither against slaves nor camel or goat]
Rasulullah (S) gave another advice, “ O Jabir! Never underestimate the favor that you do to others [irrespective of the fact howsoever small it is. It is of great value to Allah].
“Keep your trousers up to your calf or at the most it should reach to your ankle. Be aware! Your Tahbund [a cloth worn round the waist like a kilt] should never go down the ankles as it is the sign of arrogance and Allah does not like it”.
“If some one curses you and describes your shortcoming to abase you, you should not do the same thing in retaliation. Allah will take revenge from him”.

[Al-Targheeb wa Al- Tarheeb: Abu Dawood, Tirmizi & Nisa’i]

164. ***Oppression, greed and miserliness***

(١٦٤) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اِتَّقُوا الظُّلْمَ، فَاِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،
وَاتَّقُوا الشُّحَّ فَاِنَّ الشُّحَّ اَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلٰى
اَنْ سَفَكُوْا دِمَاءَهُمْ، وَاسْتَحَلُّوْا مَحَارِمَهُمْ۔ (ترغیب وترہیب بحوالہ مسلم)

Translation: From Jabir ®. Rasulullah (S) said, "Keep aloof from committing oppression. Verily the oppression will cause distress on the Day of Judgment. Don't commit "Shuhha" as it had destroyed the people before you. It had instigated them to commit bloodshed, destroy life, honor, modesty and other sins".

[Al-Targheeb wa Al- Tarheeb: Muslim]

Explanatory Note: "Shuhha", it stands for greed, miserliness and selfishness – readiness to accept but unwilling to pay back.

[This was the specific character of the Jews. Qur'an confirms it. Ref: The Qur'an 5: 42. Translator]

165. ***Five evil deeds***

(١٦٥) عن ابن عمر أن رسول الله ﷺ قال:

يا معشر المهاجرين خصال خمس إن ابتليتم بهن ونزلن بكم
أعوذ بالله أن تدركوهن،

لم تظهر الفاحشة في قوم قط حتى يعلنوا بها إلا فشا فيهم الأوجاع
التي لم تكن في أسلافهم،

ولم ينقصوا المكيال والميزان إلا أخذوا بالسنين وشدة
المؤنة وجور السلطان،

ولم يمنعوا زكاة أموالهم إلا منعوا القطر من السماء، ولولا
البهائم لم يمطروا،

ولا نقضوا عهد الله وعهد رسوله إلا سلط عليهم عدو من غيرهم
فيأخذ بعض ما في أيديهم،

وما لم تحكم أئمتهم بكتاب الله إلا جعل بأسهم بينهم۔ (بیہقی، ابن ماجہ)

Translation: From Abdullah b Omar (R). Rasulullah (S) addressing the immigrant Muslims said, " There are five evils. If you are involved in them or they penetrate amongst you, it would be disastrous. I seek the refuge of Allah from your involvement in these evils.

1. Fornication: If it becomes common and open [in the society], it will cause and infect so many diseases that were never heard by the previous nations.

[How correct is this warning of Rasulullah (S). The epidemic of AIDS is the direct result of fornication - sex outside wedlock. World is so much scared of it that it has become a terror of great magnitude. Translator]

2. Defalcation in weight and measurement: **If a nation is involved in this evil, Allah penalizes it from draught and famine and oppressive regimes overtake it.**

3. Non-payment of Zakah: **Rain stops pouring on the people who commit this crime. Had there been no birds and animals in that region, there would have been no rain at all.**

4. Breach of commitment with Allah and His Prophet (S): **When this breach becomes prominent, Allah imposes the rule of non-Muslims that deprive them of so many things.**

5. Not governing by Laws of Allah: **If the Muslim Rulers do not govern as per directives of the Book of Allah, Allah creates disruption in the Muslim society and they start fighting among themselves**

[From Baihaqi & Ibne Ma'ja]

Explanatory Note: This was the address of Rasulullah (S) to the Muhajreen [immigrant Muslims]. It was essential as they were to run the Islamic government in near future. They had better understanding of the Qur'an and Sunnah and were more experienced from administrative point of view. During Jahilyah, they were the dominant in business and trade and had better knowledge of the world and its affairs. Further, they have more trust of the people of the land as they were custodians of Kaa'ba and were very respectable to all the Arabs. That is why Rasulullah (S) directly addressed them and reminded the responsibility lying ahead of them. In fact, the aforesaid directives are for the entire Ummah

166. ***What shortcoming will develop in Muslim Ummah before the commencement of Qayamah?***

(۱۶۶) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: كُنَّا عِنْدَ عَبْدِاللّٰهِ جُلُوْسًا فَجَاءَ رَجُلٌ
فَقَالَ: قَدْ أُقِيْمَتِ الصَّلٰوةُ فَقَامَ وَقُمْنَا مَعَهُ فَلَمَّا دَخَلْنَا الْمَسْجِدَ
رَأَيْنَا النَّاسَ رُكُوْعًا فِيْ مُقَدَّمِ الْمَسْجِدِ فَكَبَّرَ وَرَكَعَ وَرَكَعْنَا وَمَشَيْنَا
وَصَنَعْنَا مِثْلَ الَّذِيْ صَنَعَ فَمَرَّ رَجُلٌ يُسْرِعُ،
فَقَالَ، عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمٰنِ،
فَقَالَ صَدَقَ اللّٰهُ وَرَسُوْلُهُ،
فَلَمَّا صَلَّيْنَا وَرَجَعْنَا دَخَلَ إِلٰى أَهْلِهِ فَجَلَسْنَا فَقَالَ بَعْضُنَا لِبَعْضٍ
أَمَا سَمِعْتُمْ رَدَّهُ عَلَى الرَّجُلِ صَدَقَ اللّٰهُ وَرَسُوْلُهُ أَيُّكُمْ يَسْأَلُهُ۔
فَقَالَ طَارِقٌ أَنَا أَسْأَلُهُ فَسَأَلَهُ حِيْنَ خَرَجَ،
فَذَكَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،
أَنَّ بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيْمَ الْخَاصَّةِ وَفُشُوَّ التِّجَارَةِ، حَتّٰى
تُعِيْنَ الْمَرْأَةُ زَوْجَهَا عَلَى التِّجَارَةِ، وَقَطْعَ الْأَرْحَامِ وَشَهَادَةَ الزُّوْرِ
وَكِتْمَانَ شَهَادَةِ الْحَقِّ وَظُهُوْرَ الْقَلَمِ۔ (مسند احمد جلد ۱ صفحہ ۴۰۸، ۴۰۷)

Translation: Tariq b Shehab reports that we were sitting in the company of Abdullah b Maswood ®, a person came and informed us that the Jamaah [Salah in congregation] has started. Abdullah ® just got up and we accompanied him. When we entered into Masjid, we saw people were in Ruku. Abdullah b Maswood ® recited Takbeer and went into Ruku. We followed him and then proceeded ahead to join the Jamaah.

After Salah a person hurriedly came to us and said, " Assalamu Alaikum, O Abu Abdur Rahman" [the Salam was especially for Ibne Maswood ®]
Abdullah b Maswood said, " The Prophet of Allah has rightly said".

When we returned from Masjid, he went into his house and we sat outside. Some brothers from us said," Have you heard the reply of Abdullah b Maswood ® in respond to Salam. He, instead of saying: Wa Alaikum Assalam, said: "The Prophet of Allah has rightly said". Who is going to ask him about it?
Tariq said, " I will ask him".

When he came out of the house Tariq asked him about it.

In reply, Abdullah b Maswood ® narrated this Hadith from Rasulullah (S), "Near Qayamah, people will make Salam to special persons within a gathering; People will be mostly interested in trade and the wife will help her husband in business; People will mostly cut off blood relations; People will conceal the truth and give false evidence; and gambling will be common".

[From Musnad Ahmad Vol. I]

[Explanatory Note: These signs are visible everywhere in modern societies. They are fast approaching to their doomsday. Translator]

167. ***Two things will be troublesome***

(١٦٧) وَعَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
كُلُّ بُنْيَانٍ وَبَالٌ عَلَى صَاحِبِهِ إِلَّا مَا كَانَ هٰكَذَا وَأَشَارَ بِكَفِّهِ
إِلَى رَأْسِهِ وَكُلُّ عِلْمٍ وَبَالٌ عَلَى صَاحِبِهِ إِلَّا مَنْ عَمِلَ بِهِ - (ترغیب ترہیب بحوالہ طبرانی)

Translation: From Wa'sila b Asqaa ®. Rasulullah (S) said. " Every building will be troublesome for its owner except that which is like this- referring to his head. And every knowledge will become troublesome for the person except that which he brings into practice".

[Al- Targheeb wa Al- Tarheeb: Tabrani]

Explanatory Note: The first part of the Hadith tells that it would be futile to construct tall buildings. It is not desirable. That is why Rasulullah (S) pointing towards his head gave the idea that the height should not be beyond that. Those who carry an air of vanity in their minds construct tall buildings. It connotes that they have little or no concern for Akhirah and are totally buried in the quest of the worldly things.

168: ***Who will cry on the Day of Judgment?***

(١٦٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلَّا عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ،
وَعَيْنٌ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٌ خَرَجَ مِنْهَا مِثْلُ رَأْسِ الذُّبَابِ
مِنْ خَشْيَةِ اللهِ - (ترغیب ترہیب بحوالہ اصبہانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " On the Day of Judgment every eye will cry except the eye that had not cast its sight on any Haram thing [prohibited things]; the eye that kept awaken in the path of Allah and the

eye that had wept even a bit out of fear from Allah [have shed no tears even equal to fly's head]".

[Al-Targheeb wa Al-Tarheeb: Asbahani]

169. ***Three beloved servants of Allah***

(١٦٩) عن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال:
ثلاثة يحبهم الله ويضحك إليهم ويستبشر بهم،
(١) الذي إذا انكشفت فئة قاتل وراءها بنفسه لله عز وجل،
فإما أن يقتل، وإما أن ينصره الله عز وجل ويكفيه، فيقول انظروا
إلى عبدي هذا كيف صبر لي بنفسه،
(٢) والذي له امرأة حسنة وفراش لين حسن فيقوم من
الليل فيقوم يدع شهوته ويذكرني، ولو شاء رقد،
(٣) والذي إذا كان في سفر وكان معه ركب فسهروا ثم
هجعوا، فقام من السحر في ضراء وسراء۔ (ترغيب بحوالہ طبرانی)

Translation: From Abu Al-Darda ®. Rasulullah (S) said, " There are three kinds of people who are beloved of Allah:

1. The Mujahid [one who fights in the way of Allah] whose army has deserted but he stands by and fights for the sake of Allah to the extent that either he is killed or Allah helps him. Allah (SWT) addressing His angels says. " Look to my slave. How wonderfully he is steadfast in the battlefield and is fighting only for me".

2. The one who is sleeping with his beautiful wife on a

comfortable bed but when the time of Tahajjud comes he gets up and stands before Allah. Allah [addressing angels] says, " Look! he has left his sweet sleep and remembers Me. He could have kept sleeping, if so desired".

3. The person, who is traveling with a caravan, sleeps for sometime, gets up in the last hours of the night and stands for Tahajjud. He offers this prayer whether he is in distress or feeling comfortable".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

170. ***Jealousy, animosity, Mutual love and Salam***

(۱۷۰) وَعَنِ ابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
دَبَّ اِلَيْكُمْ دَآءُ الْاُمَمِ قَبْلَكُمْ: اَلْبَغْضَآءُ وَالْحَسَدُ، وَالْبَغْضَآءُ
هِيَ الْحَالِقَةُ لَيْسَ حَالِقَةَ الشَّعْرِ، وَلٰكِنْ حَالِقَةُ الدِّيْنِ،
وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰى تُؤْمِنُوْا وَلَا
تُؤْمِنُوْنَ حَتّٰى تَحَابُّوْا،
اَلَا اُنَبِّئُكُمْ بِمَا يُثَبِّتُ لَكُمْ ذٰلِكَ؟
اَفْشُوا السَّلَامَ بَيْنَكُمْ. (ترغيب ترہيب بحوالہ البزار)

Translation: From Abdullah b Zubair ®. Rasulullah (S) said, " The sickness of the previous Ummah, jealousy and animosity, will penetrate deep into you [in yours ranks and files]. Animosity uproots the nations. It does not shave the head but destroys the Deen.

By Allah! Who controls my life, you will not enter into

Jannah [Paradise] unless you are Mumin and you cannot be Mumin unless you develop mutual understanding and love among yourselves”.
Should I tell you how Mutual love develops? “ Popularize ***Assalamu Alaikum*** among you”

[Al-Targheeb wa Al-Tarheeb Al-Tarheeb: Bezar]

Explanatory Note: Salam means Rahmah [blessings]. When you wish someone with these words of love, you tell him Brother, “ May Allah bless you and protect you from all kinds of trouble and worries”. In respond, he wishes same kind of sentiments reciprocally. Can there be any kind of animosity traceable in such a Muslim society?. Again you declare through these words of greetings that your life, property, and modesty are safe. No danger or damage to your property and honor from my hands. The other side also expresses similar feelings. How then jealousy and animosity can make headway in that society? It is, therefore, essential that the tradition of wishing “Assalamu Alaikum” be popularized in the society knowingly and consciously.

171. ***Have the company of Mumin and don’t invite evildoers at food***

(١٧١) وَعَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ۔

(ترغیب وترہیب بحوالہ صحیح ابن حبان)

Translation: Abu Sayeed Khudri ® narrates that he heard

Rasulullah (S) saying, " Don't have the company except with a Mumin and don't serve food to anyone except to an Allah-Conscious person [Don't invite any transgressor to dinner]".

[Al-Targheeb wa Al-Tarheeb: Ibne Heban]

Explanatory Note: Abdullah b Abbas ® reports that someone asked Rasulullah (S)," Who should constitute our company?" Rasulullah (S) said, "You sit in the company of those who remind you to think about Allah; whose talk increases your knowledge about Islam and whose deeds remind you about Akhirah".

[Al-Targheeb wa Al-Tarheeb]

172. ***Punishment of fornication in Akhirah, Accusation and backbiting***

(١٤٢) وعن راشد بن سعد المقرائي قال: قال رسول الله ﷺ،
لما عرج بي مررت برجال تقرض جلودهم بمقاريض من نار،
فقلت: من هؤلاء يا جبريل؟
قال: الذين يتزينون للزينة.
قال: ثم مررت بجب منتن الريح، فسمعت فيه أصواتا
شديدة،
فقلت من هؤلاء يا جبريل؟
قال: نساء كن يتزين للزينة، ويفعلن ما لا يحل لهن،
ثم مررت على نساء ورجال معلقين بثديهن،
فقلت من هؤلاء يا جبريل؟
فقال: هؤلاء اللمازون والهمازون، وذلك قول الله عز وجل،
(ويل لكل همزة لمزة). (الترغيب والترهيب/البيهقي)

Translation: From Rashid Ibne Sayeed Al-Meqrai ®. Rasulullah (S) said, “ On the night of Ascension I Passed through some people whose skin was being cut by a scissor of fire.

I asked Gabriel, “ Who are they?”

He said, “ These are the people who were decorating themselves to attract women for fornication”.

Then I passed through a well from which waves of bad smell were coming out and heard sounds of extremely crying inside.

I asked Gabriel, “ Who are they?”

He said, “ These are those women who were decorating themselves for fornication which was not permissible for them”.

I then passed through some men and women who were hanging upside down.

I asked Gabriel, “ Who are they?”

He said, “ These are the people who were accusing in the front and biting in the back. Allah (SWT) has ordained in His Book, “ Woe unto every slandering, fault-finder” [Ref: The Qur’an 104:1]

[Al-Targheeb wa Al-Tarheeb: Baihaqi]

173. ***Three Satanic works***

(١٧٣) عَنْ أَبِي مُوسٰى رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِذَا أَصْبَحَ إِبْلِيسُ بَثَّ جُنُودَهُ فَيَقُولُ:
مَنْ خَذَلَ الْيَوْمَ مُسْلِمًا أَلْبَسْتُهُ التَّاجَ۔
قَالَ:
فَيَجِيءُ هٰذَا فَيَقُولُ: لَمْ أَزَلْ بِهِ حَتّٰى طَلَّقَ امْرَأَتَهُ،
فَيَقُولُ، يُوشِكُ أَنْ يَتَزَوَّجَ
وَيَجِيءُ هٰذَا فَيَقُولُ: لَمْ أَزَلْ بِهِ حَتّٰى عَقَّ وَالِدَيْهِ،
فَيَقُولُ: يُوشِكُ أَنْ يَبَرَّهُمَا،
وَيَجِيءُ هٰذَا فَيَقُولُ: لَمْ أَزَلْ بِهِ حَتّٰى أَشْرَكَ،
فَيَقُولُ: أَنْتَ أَنْتَ،
وَيَجِيءُ هٰذَا فَيَقُولُ: لَمْ أَزَلْ بِهِ حَتّٰى قَتَلَ فَيَقُولُ: أَنْتَ أَنْتَ،
وَيُلْبِسُهُ التَّاجَ۔ (ترغیب وترہیب بحوالہ ابن حبان)

Translation: From Abu Musa Asha’ri ®. Rasulullah (S} said, “ With the breaking of dawn, Satan [devil] spreads his agents around the world to create transgression saying, “ One who misleads a Muslim to commit the greatest sin, I will crown him”.

One agent comes and tells him, “ I was after a person,

persuaded him to divorce his wife and he did it".
Satan says, " He will marry again. It is not a big deal".
Another agent comes and says, " He has made a person disobedient to his parents".
Satan says, " Later on, he will become nice to his parents. This is not a big deal".
The third agent comes and reports, " I was after a person till he committed Shirk [Associating partners with Allah]".
Satan says, " Yes, you did good job but not worthy of crown".
Then another agent comes and says, " I was after a Muslim, inciting him constantly, till he killed an innocent person ".
Satan says, " Yes, You have done the best job" and he crowns that agent.

[Al-Targheeb wa Al-Tarheeb: Ibne Heban]

[Explanatory Note: Killing of an innocent man is a crime of a great magnitude. It tantamount to killing of the entire humanity and saving one man's life equals to survival of the entire humanity. Ref: The Qur'an. Al-Ma'idah –32. Translator].

174. ***The Beloved and condemned followers of Rasulullah (S)***

(۱۷۴) عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
اِنَّ اَحَبَّكُمْ اِلَیَّ أَحَاسِنُكُمْ اَخْلَاقًا اَلْمُوَطِّئُوْنَ اَكْنَافًا
اَلَّذِيْنَ يَأْلَفُوْنَ وَيُؤْلَفُوْنَ،
وَاِنَّ اَبْغَضَكُمْ اِلَیَّ الْمَشَّاءُوْنَ بِالنَّمِيْمَةِ الْمُفَرِّقُوْنَ بَيْنَ الْاَحِبَّةِ
الْمُلْتَمِسُوْنَ لِلْبُرَآءِ الْعَيْبَ۔ (ترغیب وترہیب)

Translation: From Abu Hurairah ®. Rasulullah (S) said, "The most beloved to me are those who have the best morals, are soft spoken, affectionate to the people and the people love them".

"The most condemned to me are those who are backbiter, causing dissention between friends and accusative to innocent people".

[Al-Targheeb wa Al-Tarheeb]

175. ***Four Testaments of Rasulullah (S)***

(١٧٥) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: يَا رَسُوْلَ اللّٰهِ اَوْصِنِيْ۔
قَالَ: عَلَيْكَ بِالْاِيَاسِ مِمَّا فِيْ اَيْدِي النَّاسِ وَاِيَّاكَ وَالطَّمَعَ
فَاِنَّهُ الْفَقْرُ الْحَاضِرُ، وَصَلِّ صَلَاتَكَ وَاَنْتَ مُوَدِّعٌ وَاِيَّاكَ وَمَا يُعْتَذَرُ
مِنْهُ۔ (ترغیب وترہیب بحوالہ حاکم وبیہقی)

Translation: Sa'd b Waqas ® reports that a person came to Rasulullah (S) and said, " O Prophet of Allah! Advise me". Rasulullah (S) said, " Be indifferent to the wealth of others and feel contented; protect yourself from greed of money as it is the greatest poverty; offer Salah as it is the last Salah of your life; and don't behave in such a way that it may lead you to repent afterward".

[Al-Targheeb wa Al-Tarheeb: Ha'kim & Baihaqi]

176. ***Four Blessings***

(١٧٦) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اَرْبَعٌ مَنْ اُعْطِيَهُنَّ، فَقَدْ اُعْطِيَ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ:
قَلْبًا شَاكِرًا وَّلِسَانًا ذَاكِرًا وَّبَدَنًا عَلَى الْبَلَآءِ صَابِرًا، وَّزَوْجَةً
لَّا تَبْغِيْهِ حُوْبًا فِيْ نَفْسِهَا وَمَالِهِ۔ (ترغیب وترہیب بحوالہ طبرانی)

Translation: From Ibne Abbas ®. Rasulullah (S) said, " If someone gets four things, he gets the best of both the worlds: A heart full of gratitude, a tongue ever-remembering Allah, a

body that sustains the calamities of life and a spouse who protects the wealth of her husband and lives with modesty”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

177. *Three calamities*

(١٧٧) وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
ثَلَاثَةٌ مِّنَ الْفَوَاقِرِ:
إِمَامٌ إِنْ أَحْسَنْتَ لَمْ يَشْكُرْ وَإِنْ أَسَأْتَ لَمْ يَغْفِرْ،
وَجَارُ سُوْءٍ إِنْ رَأَى خَيْرًا دَفَنَهُ وَإِنْ رَأَى شَرًّا أَذَاعَهُ،
وَامْرَأَةٌ إِنْ حَضَرْتَ آذَتْكَ وَإِنْ غِبْتَ عَنْهَا خَانَتْكَ۔

(ترغیب ترہیب بحوالہ طبرانی)

Translation: From Fadalah b Ubaid ®. Rasulullah (S) said, “ Three kinds of people are troublesome:

1. The Amir whom you serve the best but he does not recognize it and if you commit a mistake he will not pardon you [let you go without punishment];

2. The bad neighbor, if you do good to him, he will forget it but if he observes something wrong, he will propagate it everywhere;

3. The wife who torments you when you are at home and in your absence commits dishonesty with you [commits adultery]”.

[Al- Targheeb wa Al-Tarheeb: Tabrani]

178. ***Avoid suspicion, be truthful and don't go near lying***

(١٧٨) وَعَنِ الْحَسَنِ ابْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ: دَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ، وَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَّالْكِذْبُ رِيبَةٌ۔ (ترغیب ترہیب بحوالہ ترمذی)

Translation: From Hassan b Ali ® narrates that he remembers [his grandfather] Rasulullah (S) saying, " You give up about what you are in doubt and adopt where you are certain. Truthfulness gives confidence and falsehood creates hesitation".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

Explanatory Note: One thing may be Halal [permissible] or Haram [not permissible], may be right or wrong, truthful or untruthful, may look sound in some aspects while in other aspects it may be misleading, it is the demand of Iman of a Mumin to keep away from such doubtful things. This is the sign of Allah-consciousness. For further study, Refer: Author's another book "Ra'he Amal": Hadith # 130 & 131.

179. ***The three Blessings***

(١٧٩) قَالَ النَّبِيُّ ﷺ لَا بَأْسَ بِالْغِنٰى لِمَنِ اتَّقَى اللهَ عَزَّ وَجَلَّ، وَالصِّحَّةُ لِمَنِ اتَّقٰى خَيْرٌ مِّنَ الْغِنٰى، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ۔ (مشکوٰۃ)

Translation: Rasulullah (S) said, " There is no risk for

Allah-conscious people in becoming rich and health is better than wealth for those who fear Allah. The contentment and the pleasure of heart are the blessings of Allah".

[From Mishkat]

Explanatory Note: This Hadith tells about three things. 1. There is no incompatibility between richness and Taqwah. If a God-fearing person makes efforts to get rich, he will definitely make his Akhirah better with his wealth. 2. Health is precious than richness. It will enable him to worship more and more and struggle in His way for the establishment of His Deen better than a week person. 3. If one has the contentment of heart, it is then better than both the aforesaid blessings of Allah [i.e., wealth and health].

On the Day of Judgment, he will be questioned about all the three blessing of Allah: Where you spend you wealth? Where and how you used your health? Was it used for spreading the Deen of Allah? How far you were thankful to Allah for the contentment you enjoyed in life? These are the three blessings of Allah and you must appreciate them.

180. ***Nine Commandments***

وَالرِّضَا (٣) وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنٰى (٤) وَاَنْ اَصِلَ مَنْ قَطَعَنِيْ (٥) وَاُعْطِيَ
مَنْ حَرَمَنِيْ (٦) وَاَعْفُوَ عَمَّنْ ظَلَمَنِيْ (٧) وَاَنْ يَّكُوْنَ صَمْتِيْ فِكْرًا
(٨) وَنُطْقِيْ ذِكْرًا (٩) وَنَظَرِيْ عِبْرَةً وَّاٰمُرَ بِالْمَعْرُوْفِ وَاَنْهٰى عَنِ الْمُنْكَرِ۔
(مشکوٰۃ)

(١٨٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :

أَمَرَنِي رَبِّي بِتِسْعٍ ،

(١) خَشْيَةِ اللهِ فِي السِّرِّ وَالْعَلَانِيَةِ (٢) وَكَلِمَةِ الْعَدْلِ فِي الْغَضَبِ

Translation: From Abu Hurairah ®. Rasulullah (S) said, " My Creator and Sustainer has ordained me for these nine things:

1. Fear Allah both in public and in seclusion;
2. Be just whether in anger or in pleasant mood;
3. Be honest and well balanced both in richness and poverty;
4. Cementing relation with one who wants to cut it;
5. Giving him who wants to deny me;
6. Pardoning him who is excessive on me;
7. My silence will be that of contemplation;
8. My sight will be that of admonition;
9. My talks will be that of remembrance of Allah".

After that Rasulullah (S) added, " Enjoin good and shun away from evil".

[From Mishkat]

Explanatory Note: This Hadith confirms that these are the requisite qualities of a Da'ee Ilallah [calling the people to the fold of Allah]. He has to develop and inculcate these attributes in his or her character. It will make him or her an effective Da'ee.

CHAPTER - IX

ISLAMI DAWAH AND ITS RELEVANT TOPICS

181. *The Concept of Islam*

(١٨١) عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ الْقُشَيْرِيِّ قَالَ:
بِمَ بَعَثَكَ رَبُّنَا إِلَيْنَا؟
قَالَ بِدِيْنِ الْإِسْلَامِ،
قَالَ وَمَا دِيْنُ الْإِسْلَامِ؟
قَالَ أَنْ تَقُوْلَ أَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَتَخَلَّيْتُ، وَتُقِيْمَ الصَّلٰوةَ
وَتُؤْتِيَ الزَّكَاةَ - (الاستيعاب)

Translation: Mua’via b Haidatul Qushairi ® approached Rasulullah (S) and asked, “ What message you have brought for us from our Rub, the Sustainer?”
Rasulullah (S) said, “ I have come with Deen Al-Islam”.
I asked, “ What is the Deen Al-Islam?”
Rasulullah (S) said, “ You declare: I surrender to Allah (SWT) in its totality and severe my relation from all that is worshipped other than Allah, establish Salah and pay Zakah”.

[From Al-Istea’b]

Explanatory Note: **This story of Dawah Ilallah pertains to Maccan period. It tells that surrendering your life, your talents, your capacities, your resources, everything to**

Allah is Islam. This is what Islam demands from its adherents. Positively, this is the essence of Tawheed [monotheism].

In other words, a Muslim should deny surrendering his life, his talents, his capacities and his resources to any authority other than Allah. He should cut off from others. What he possesses is an Amanah [trust] from his Creator and he is only its trustee. He is to use all these things only the way He ordains and not in the way you and me like. If one goes against His declared will, he will be violating the commitment that he has entered into with Allah after becoming Muslim. This concept of Islam should be the criterion to judge our Iman.

The second thing that this Hadith confirms is this that Salah, Sawm and Zakah were made obligatory in Makkan life but their details were prescribed later on.

182. ***The scope of Kalimah Tayyeba***

(١٨٢) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا
وَتَكَلَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
يَا عَمِّ إِنِّيْ أُرِيْدُهُمْ عَلَى كَلِمَةٍ وَّاحِدَةٍ تَدِيْنُ لَهُمْ بِهَا الْعَرَبُ
وَتُؤَدِّيْ إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ، فَفَزِعُوْا لِكَلِمَتِهِ وَلِقَوْلِهِ،
فَقَالَ الْقَوْمُ كَلِمَةً وَّاحِدَةً؟ نَعَمْ وَأَبِيْكَ عَشْرًا، فَقَالُوْا مَا هِيَ؟
وَقَالَ أَبُوْ طَالِبٍ وَأَيُّ كَلِمَةٍ هِيَ يَا ابْنَ أَخِيْ؟
قَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "لَا إِلٰهَ إِلَّا اللهُ" (مسند احمد، نسائی)

Translation: Abdullah b Abbas ® narrates that Rasulullah (S) told his uncle,“ O Uncle! I demand from the people only a kalimah. If they accept it, they will become master of the entire Arab and the Ajam [non-Arab world] will be under their domination by paying Jazyah [Poll Tax]”.

People were astonished to hear these words from Rasulullah (S) and said, “ You are talking about one Kalimah. By your father, we can accept ten Kalimah and asked: “What is that Kalimah?”

Abu Talib also said, “ O My nephew! Tell me: What is that Kalimah?”

Rasulullah (S) said, “ LA ILAHA ILLALLAH”

[From Musnad Ahmad & Nisa’i]

Explanatory Note: This Hadith also pertains to Dawah Ilallah in Maccan period. “La Ilaha Illallah” is not simply a Tawheedi Kalimah. It stands for a Tawheedi system of life that controls the entire spectrum of human society. It does not only establish Salah and Sawm but also a system of life - a complete, all encompassing socio-economic and political system. That is why Rasulullah (S) described that in its effect both the Arab and non-Arab world will come within its domination. It was not possible without a political domination of Islam. It was not possible at that time nor it will be possible today or even in future.

[In fact, the Kalimah was a revolutionary political slogan of the time. It motivated its followers to establish the authority of Allah in the body politic of the day. Similarly, it can motivate us today, if we really understand its scope and what it demands from each and every Muslim and Muslimah. – Translator]

This dialogue took place when a delegation of tribal chiefs came to Abu Talib [uncle of Rasulullah (S)] with the complaint against him (S), expecting that he will prevail upon his nephew through his counseling and using his personal pressure to give up his efforts of Dawah Ilallah [calling the people to the fold of Allah].

On another such occasion, Rasulullah (S) responded, " O my uncle! If they [the idolaters] place the sun in my right hand and the moon in my left but I will not stop my mission that has been assigned to me. I will carry it out till either I lay down my life for its sake or the Deen of Allah becomes dominant" [Ibne Hisham. Vol. I]

It means the mission of Dawah Ilallah does not stop till either a Da'ee gives up his life in this efforts or he succeeds in getting the Deen of Allah established in the body politic of the time. There is no alternative to it. Wherever the words "Izha're Deen" have appeared in the Qur'an, it stands for political domination of Islam. [Ref: Al-Fathe –28; Al-Saf - 9; Al-Tawba – 33].

183. ***Islamic Dawah [calling the people to the fold of Allah] is the blessing of both the worlds***

(۱۸۳) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا ....

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابِيْ مَا تَقُوْلُوْنَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ
بِهٖ أَطْلُبُ أَمْوَالَكُمْ، وَلَا الشَّرَفَ فِيْكُمْ وَلَا الْمُلْكَ عَلَيْكُمْ، وَلٰكِنَّ اللّٰهَ
بَعَثَنِيْ إِلَيْكُمْ رَسُوْلًا، وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمَرَنِيْ أَنْ أَكُوْنَ لَكُمْ بَشِيْرًا
وَّنَذِيْرًا، فَبَلَّغْتُكُمْ رِسَالَاتِ رَبِّيْ وَنَصَحْتُ لَكُمْ، فَإِنْ تَقْبَلُوْا مِنِّيْ مَا
جِئْتُكُمْ بِهٖ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ۔ (البدایہ والنہایہ جلد ۳ ص۵)

Translation: Abdullah b Abbas ® reports that hearing the talks of tribal chiefs of the Quraish, Rasulullah (S) said, " I have no temptation for what you are offering and no greed for your wealth. The message that I am presenting before you does not mean that I want to collect wealth or interested in getting any honor or respect or eager to get into power. Allah has send me to you as His Messenger, graced me with His Book and has ordained me to warn you about the evil consequences of your Batil [wrong] system of life and give you glad tidings if you respond positively to my Dawah Ilallah. I have delivered the message of my Rab [Sustainer] to you and will continue to do so without any abatement. I was your well wisher before and today too. If you accept my invitation now, you will be fortunate in both the worlds".

[Al-Badayah wa Al-Nahayah; Vol. III.]

Explanatory Note: This Hadith also pertains to Dawah Ilallah in Makkan period. The last sentence needs especial attention. Had the Dawah of Rasulullah (S) been restricted only to some form of Ebadah and not dealing with life and its entire spectrum or it would have been only for the betterment of Akhirah, how he added the world and its affairs with that

of the life Hereafter? How his message was good for both the worlds? Or was it just to prepare some good people? In fact, his (S) Dawah Ilallah deals with entire life and its problems. It guarantees to generate a benevolent society in this world and the eternal success in the life Hereafter.

184. *Introducing Islam*

(١٨٤) عن أم سلمة زوج النبي ﷺ ......

قال: أيها الملك، كنا قوما أهل جاهلية، نعبد الأصنام، ونأكل الميتة، ونأتي الفواحش، ونقطع الأرحام، ونسيء الجوار، ويأكل القوي منا الضعيف،

فكنا على ذلك، حتى بعث الله إلينا رسولا منا، نعرف نسبه وصدقه، وأمانته، وعفافه،

فدعانا إلى الله عز وجل لنوحده، ونعبده، ونخلع ما كنا نعبد نحن وآباؤنا من دون الله من الحجارة والأوثان،

وأمرنا بصدق الحديث، وأداء الأمانة وصلة الرحم، وحسن الجوار، والكف عن المحارم والدماء، ونهانا عن الفواحش، وشهادة الزور، وأكل مال اليتيم، وقذف المحصنة،

وأمرنا أن نعبد الله ولا نشرك به شيئا، وإقام الصلوة وإيتاء الزكوة.

(مسند احمد)

Translation: Umme Salemah ®, wife of Rasulullah (S), narrates about the speech delivered by Ja’fer b Abi Talib ® in the court of the Christian King Negus of Abyssinia [modern Ethiopia] as representative of Muslims who migrated to that

country.

Ja’fer Ibne Abi Talib ® said, “ O The Emperor! We were leading a life of Jahiliyah [ignorance], worshipping helpless idols made by our own hands, eating dead corpses, involving in all kinds of obscenities, disrupting blood relations, misbehaving with our neighbors and each mighty was swallowing the week”.

“We remained in this condition for a considerable long time. Then Allah raised a Prophet from amongst ourselves whose nobility, truthfulness, honesty, trustworthiness, chastity and the purity of character were well known to us. He invited us to the fold of Allah (SWT) for His total obedience and worshipping Him alone, discarding the idols of stone and goddesses who were worshipped by our forefathers”.
Ja’fer Ibne Talib ® continued his speech saying, “ The Messenger of Allah commanded us for speaking truth, committing no embezzlement in trust, fulfilling the rights of the relatives, dealing nicely with neighbors, keeping away from the prohibited things, stopping from bloodshed, keeping away from obscenities, false witness, usurping the wealth of the orphans and raising false allegations against innocent women. He (S) directed us to worship Allah alone, associating no partner with Him, establish Salah and pay Zakah”.

[From Musnad Ahmad]

Explanatory Note: It is a very comprehensive, precise and all encompassing introduction of Islam and its message. If Islam would have been a simple passive invitation, there was no necessity of such a big detail. It would have been sufficient to say that we just remember Allah and have no

concern with the rest of the life and its problems. Unnecessary the Quraish have become inimical to us.

[In fact, Rasulullah (S) was in search of a Headquarter for the Islamic Movement to serve as its base. The migration of early Muslims to Ethiopia was multidimensional. It was to provide some ease to ill-treated Muslims and to make genuine efforts to get a base for spreading Islam all around. Muslims got the first objective but they could not get the second one due to sharp opposition from the king's courtyards. Keeping the same objective in view, Rasulullah (S) himself went to Ta'if later on in the tenth year of Prophethood but could not get it through. Ultimately, Madinah became the HQ of the Islamic Movement as earmarked by Allah (SWT). Translator]

185. ***People in power do not like Islamic Dawah***

(١٨٥) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ ... ...

قَالَ مَفْرُوْقُ بْنُ عَمْرٍو الشَّيْبَانِيُّ إِلَى مَا تَدْعُوْا يَا أَخَا قُرَيْشٍ ؟

فَتَقَدَّمَ رَسُوْلُ اللهِ ﷺ وَقَالَ أَدْعُوْكُمْ إِلَى شَهَادَةِ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنِّيْ رَسُوْلُ اللهِ

قَالَ لَهُ وَإِلَى مَا تَدْعُوْا أَيْضًا يَا أَخَا قُرَيْشٍ ؟

فَتَلَا رَسُوْلُ اللهِ ﷺ "قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ إِلَى قَوْلِهِ لَعَلَّكُمْ تَتَّقُوْنَ،

فَقَالَ لَهُ مَفْرُوْقٌ وَإِلَى مَا تَدْعُوْا أَيْضًا يَا أَخَا قُرَيْشٍ،

فَتَلَا رَسُوْلُ اللهِ ﷺ "إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ إِلَى قَوْلِهِ لَعَلَّكُمْ تَذَكَّرُوْنَ"

فَقَالَ لَهُ مَفْرُوْقٌ دَعَوْتَ وَاللهِ يَا قُرَشِيُّ إِلَى مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ - (البدايه جلد ٣، صفحه ١٩٥)

Translation: Ali b Abi Talib ® reports that Mafrooq b Umro Al-Shaibani asked Rasulullah (S), " O Quraishi Brother! To what you called for?"

Rasulullah (S) stepped ahead and said, " I invite you to stand witness unto La Ilaha Illallah and that I am the Messenger of Allah".

Mafrooq asked, " O Quraishi Brother! To what more you invite?"

Rasulullah (S) in response recited Verses 151 –153 of Surah Al-Ana'm -Translation:

" Say: Come. I will recite unto you that which your Lord has made a sacred duty for you: that you ascribe no partner unto Him and that you do good to parents, and that you slay not your children because of poverty – We provide for you and for them – and that you draw not nigh to lewd things whether

open or concealed. And that you slay the life that Allah has made sacred, save in the course of justice. This He commands you, in order that you may think over it.

And approach not the wealth of the orphan save with that which is better, till he reaches maturity. Give full measure and full weight, in justice. We tax not any soul beyond its scope. If you give your word, do justice thereunto, even though it be (against) a kinsman; and fulfill the covenant of Allah. This He commands you that haply you may remember.

And (He commands you, saying): This is my straight path, so follow it. Follow not other ways, lest you be parted from His way. This He has ordained for you, that you may ward off (evil)".

Mafrooq again asked, " O Quraishi Brother! To what you invite more?"

Rasulullah (S) in response recited Verse 90 of Surah Al-Nahal. Translation:
"Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed".

Mafrooq then said, " By Allah! O Quraishi! You have invited to high class morals and the best of deeds".

[Al-Badayah Vol. III Page 195]

Explanatory Note: This incident also pertains to Dawah Ilallah during Makkan period. It was the routine of Rasulullah (S) that during Hajj time he used to visit different tribes along with Abu Bakr ® or Ali ® or Zaid b Harith ® and invite them to Islam. In this process, he (S) encountered with the people

of Shaibani tribe. Abu Bakr ®and Ali ® were with him. Mafrooq was one of the chief of that tribe. He knew Abu Bakr and was sitting by his side. Abu Bakr ® introduced Rasulullah (S) to the people of the tribe. He told them that he is the Messenger of Allah and you must have heard about him (S). They said, yes, “ We have heard about him (S)”.

Mafrooq then turned to Rasulullah (S) and enquired about his (S) Dawah. In this connection, Rasulullah (S) recited Verses 151 to 153 of Surah Al- Ana’m that covers the message of pure monotheism, nice treatment with parents and prohibition from killing children and lewdness both openly and concealed. Further it stops from squandering away with the wealth of the orphans and bungling in measurements. If you say anything, be honest even it may be damaging for your relatives and fulfill the covenants with Allah.

Al-Ana’m is a Makkan Surah and the fundamentals of Deen have been abridged therein, It not only gives emphasis on Ebadah but pinpoints critically the shortcomings of the Jahiliyah system of life. It tells about the edifice on which the Islamic society guarantees peace and benevolence to the human society. Had the Dawah of Islam limited to Ebadah only, there was no need of talking and describing the fundamental of human society. The Islamic system was later on established on these fundamentals that have also been described in detail in third and fourth section of Surah Bani Israel, which is also a Makkan Surah.

The other Verse quoted by Rasulullah (S) is from Surah Al-Nahal. It is also a Makkan Surah and describes the entire edifice of Islamic society in very beautiful and concise manner. It presents the Dawah of Islam in a very comprehensive form.

After listening the Dawah of Islam, Mafrroq remarked, “ The

Dawah that you are presenting and advocating will never be liked by the people in power".

The question arises that if this Dawah deals only with some practices in the personal life and does not cover the entire spectrum of human society and re-structuring the political system of the time, why the people in power would appose it? It shows that Dawah Ilallah is not a simple message but advocates re-establishing the entire socio-economic-political system of human society afresh as per the Divine Guidance prescribed in the Qur'an and demonstrated by Rasulullah (S) through his life long pattern.

186. ***Slavery of humans or obedience to Allah.***

(١٨٦) إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى أَهْلِ نَجْرَانَ كِتَابًا وَّفِيْهِ ... .

أَمَّا بَعْدُ فَإِنِّيْ أَدْعُوْكُمْ إِلَى عِبَادَةِ اللهِ مِنْ عِبَادَةِ الْعِبَادِ، وَأَدْعُوْكُمْ

إِلَى وِلَايَةِ اللهِ مِنْ وِّلَايَةِ الْعِبَادِ۔ (تفسیر ابن کثیر جلد ۱)

Translation: Rasulullah (S) wrote a letter to the people of Najran [who were Christian]. It contained along with other things, "I invite you to get out of the slavery of man to the obedience of Allah and I invite you to come out of the guardianship of the people to the protectorate of Allah".

[Tafseer Ibne Kathir Vol. I]

187. ***The Divine system of peace and security***

(۱۸۷) عَنْ عَدِيِّ بْنِ حَاتِمٍ .. ..

قَالَ فَوَالَّذِي نَفْسِي بِيَدِهٖ لَيُتِمَّنَّ اللّٰهُ هٰذَا الْأَمْرَ حَتّٰى تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتّٰى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارِ أَحَدٍ۔

(البدایہ والنہایہ جلد ۵، صـ ۶۶)

Translation: From Adi b Ha'tim (R). Rasulullah (S) said to him, " By Allah! Who controls my life, Allah will make this Deen dominant in its totality till a week woman will travel from Heerah [Syria] to Makkah for Tawaf [walking in a circle round the Haram] and she will have no fear [except that of Allah]".

[Al- Badayah WA Al-Nahayah: Vol. V]

Explanatory Note: Rasulullah (S) was definite about the fact that the Deen of Allah will become dominant. There will be peace all around. No powerful would eliminate the poor. A lone lady will travel hundreds of miles and no body will loot her. The question arises that if the dominance of the Deen of Allah would have not been the ultimate goal of Rasulullah (S), there was no justification or it was meaningless to talk so eloquently to Adi b Ha'tim ® about its logical effect? Does it mean that the political system may be controlled by any one and the Islamic system will emerge automatically just through Dawah efforts? The philosophy of "automation" is very misleading and disastrous.

[In fact, Dawah Ilallah is a determined, an organized and a continuous effort to call the people of the land to the fold of Allah till either the Deen of Allah is established in the body politic of the day or the Da'ee gives up his or her life in that pursuit. There is no other choice for a Muslim. Rasulullah (S) was determined to this effect and the Deen of Allah was

dominant in the Arabian Peninsula in his lifetime and later on in the rest of the known world within next 50 years by his beloved companions. Translator]

188. ***Building organization or formation of Jamaah***

(۱۸۸) عَنِ الْحَارِثِ الْأَشْعَرِيِّ قَالَ،
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
اٰمُرُكُمْ بِخَمْسٍ بِالْجَمَاعَةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالْهِجْرَةِ،
وَالْجِهَادِ۔ (مشکوٰۃ۔ مسند احمد۔ ترمذی)

Translation: Form Harith Al-Asha'ri ®. Rasulullah (S) said, " I command you [to accomplish] five things: 1. Formation of Jamaah, Listening, 3. Obeying, 4. Hijrah; and 5. Jihad in the way of Allah".

[From Mishkat, Musnad Ahmad, and Tirmizi]

Explanatory Note: The Prophet of Allah has directed his Ummah to uphold these five things:

1. Build a Jamaah and live an organized life.

[The life of an individual Muslim without a Jamaah is like a sheep out of flock. The wolf can tear it apart any time. A life of a Muslim without Jamaah even for three days is a catastrophic sin. Translator]

2. Listen attentively to the authority that is controlling your collective affairs

3. Follow him [obey him].

4. In the interest of your Deen leave the country [migrate], if the situation so demands. Sacrifice the love of the country over Deen. Whatever impediments retard your advancement in Deen, smash each of them. Sacrifice all that you can in the way of Allah to get His Deen dominant. Put everything at stake for its sake and carry out this life-long struggle with your tongue, with your pen, with your might or any other means [peaceful and constitutional] in accordance to what is needed and what the situation warrants.

189. *Collective Gatherings and Collective works*

(١٨٩) عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
عَنْ يَمِيْنِ الرَّحْمٰنِ — وَكِلْتَا يَدَيْهِ يَمِيْنٌ — رِجَالٌ لَيْسُوْا
بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْشٰى بَيَاضُ وُجُوْهِهِمْ نَظَرَ النَّاظِرِيْنَ يَغْبِطُهُمْ
النَّبِيُّوْنَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللهِ عَزَّ وَجَلَّ،
قِيْلَ يَا رَسُوْلَ اللهِ مَنْ هُمْ؟
قَالَ هُمْ جُمَّاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ يَجْتَمِعُوْنَ عَلٰى ذِكْرِ اللهِ
فَيَنْتَقُوْنَ أَطَايِبَ الْكَلَامِ كَمَا يَنْتَقِيْ آكِلُ التَّمْرِ أَطَايِبَهُ. (ترغیب از طبرانی)
وَفِيْ رِوَايَةٍ هُمُ الْمُتَحَابُّوْنَ فِي اللهِ مِنْ قَبَائِلَ شَتّٰى وَبِلَادٍ شَتّٰى
يَجْتَمِعُوْنَ عَلٰى ذِكْرِ اللهِ يَذْكُرُوْنَهُ.

Translation: Amru b Absah ® narrates that he heard

Rasulullah (S) saying, “ On the Day of Judgment there will be some people, sitting close to Allah on His right side. They will be neither Prophets nor the Martyrs but the light of their faces will be dazzling the eyes of others and seeing their enviable position and status with Allah, the Prophets and Martyrs will be extremely happy”.

People asked, “ O Prophet of Allah! Who would be those people?

Rasulullah (S) said, “ These would be the people of different tribes and habitations who would embrace Islam in this world and use to assemble together for learning and teaching the Qur’an and for the remembrance of Allah. They would thus be listening the best of sacred and chaste talks the way a date-eater selects the best of the tasteful dates.”

[Al-Targheeb wa Al-Tarheeb: Tabrani]

In another narration, it tells, “ These would be the people of different tribes and region, assembling together for the remembrance of Allah and loving among themselves for His sake”.

Explanatory Note: This Hadith carries great glad-tidings for the people who pertain to different cities and regions but the urge for Deen and its message motivated them to get together. They keep themselves busy in studying the Qur’an, offering Salah, remembering Allah with different Zikr and Azkar and delivering the message of the Qur’an to other people of the land.

The Prophets and the Martyrs will be so happy because of their acquiring such a high position with Allah in spite of the fact that they were neither of them, in the way a teacher feels

overjoyed by seeing his students at high position.

This Hadith gives due emphasis on Zikrullah. It is a comprehensive terminology of Deen. It covers the entire spectrum of Ebadah from Salah, Sawm, Hajj, and Zakah to all round struggles for Iqamtuddeen [establishing the Deen of Allah] through the process of Dawah Ilallah. Qur'an has used this term in different places in different connotation.

190 ***The blessings of a collective life [life within a Jamaat]***

(١٩٠) عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ .. ..
ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلّٰهِ وَمُنَاصَحَةُ
وُلَاةِ الْأَمْرِ وَلُزُوْمُ الْجَمَاعَةِ فَإِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَائِهِمْ۔
(ترغیب ترہیب بحوالہ ابن حبان، بیہقی، ابوداؤد، ترمذی، نسائی، ابن ماجہ)

Translation: Zaid b Thabit ® reports that he heard Rasulullah (S) saying, " There are three things that cannot coexist with hypocrisy in the heart of a Muslim.

1. Sincerity in action – whatever one does, he does it for Allah's sake.

2. He deals as well wisher with those who are responsible for the collective affairs

3. He hangs around the Jamaah. The prayers of his companions will protect him".

[Al-Targheeb wa Al-Tarheeb: Ibne Heban, Baihaqi, Abu Dawood, Tirmizi, Nisa'i, and Ibne Ma'ja]
Explanatory Note: To be the well wisher of the people,

responsible for collective affairs, means nurturing no animosity against them but always wishing good and extending helping hands in their performances. If they commit mistakes, it should be pinpointed with all sincerity in closed personal meetings/contacts.

These three qualities are just opposite to hypocrisy. The hypocrites were not doing anything for the pleasure of Allah but were constantly conspiring against their own Jamaah. Apparently they were the part of the Jamaah but in fact they had no interest in it.

There is another advantage of being in Jamaah. It has been pointed at the end of the Hadith. They are sincere and pray for each other to stand by the truth. The collective prayers are often found very effective. There is every possibility that it may save many individuals in Jamaah from many evils which otherwise could not be erased. This is the experience and observation of brothers in Jamaah. The life in Jamaah is, therefore, a boon for the individuals who are actively involved in it.

191. ***Obligations of the Amir***

(۱۹۱) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ وَلِيَ شَيْئًا مِنْ أُمُوْرِ الْمُسْلِمِيْنَ لَمْ يَنْظُرِ اللهُ فِيْ حَاجَتِهِ
حَتّٰى يَنْظُرَ فِيْ حَوَائِجِهِمْ۔ (ترغیب وترہیب بحوالہ طبرانی وترمذی)

Translation: From Abdullah b Abbas ®. Rasulullah (S) said, " The person who is responsible for the collective affairs of the Muslims [may be the Caliph or the Amir], Allah will not fulfill his needs till he fulfils the needs of the people".

[He will care for the needs of the people only when he is kind and gracious for them. At heart, he loves his people].

[Al- Targheeb wa Al-Tarheeb: Tabrani & Tirmizi]

192. ***The Obligations of the followers***

(١٩٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: بَايَعْنَا رَسُوْلَ ا
عَلَى السَّمْعِ، وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى
أَثَرَةٍ عَلَيْنَا. وَأَنْ لَّا نُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ
مِّنَ اللهِ فِيْهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُوْلَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللهِ
لَوْمَةَ لَائِمٍ۔ (ترغیب ترہیب بحوالہ بخاری ومسلم)

Translation: It is reported by Ebadah b Samit ® that: We pledged to Rasulullah (S) on listening and obeying [both] in ease and hardship, liking or disliking, and obeying even if others are given preference over us.

And we pledged that we would not snatch power from those who are in control save and except if the Amir commits an open act of blasphemy [and if it is possible, he may, then, be removed].

We also pledged at his (S) hands that wherever we are, we would speak only the truth and will not care for any rebuke or

reproach for the sake of Allah".

[Al- Targheeb wa Al-Tarheeb: Bukhari & Muslim]

Explanatory Note: In the Hadith, the word " Ba'yana" has been used. It means to take pledge. The conditions for which Rasulullah (S) took Ba'yah pertains to: Obedience to Amir, entrusted with the collective affairs, under all circumstances, irrespective of the fact, whether one likes his commandments or not and that there will be no struggle for power except if he orders for open sin or he himself commits it, then he will be disobeyed and be removed from his position, provided it does not create any major worst situation.

193. ***Methodology of Dawah***

(١٩٣) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
يَسِّرَا وَلَا تُعَسِّرَا، وَقَرِّبَا وَلَا تُنَفِّرَا۔ (جمع الفوائد)

Translation: At the time when Rasulullah (S) was appointing Maa'z b Jabal ® and Abu Musa Ashari ® to Yemen, he (S) advised them, " You make the Deen easy for the people and not difficult; bring the people closer to Deen and don't make them run away from it".

[From

Jamaul Fawaid]

Explanatory Note: It means that you present the Deen in such a way that the people feel it easy to follow and it is within their reach. It should not be presented in such a way that it becomes burdensome and the people feel it difficult to follow. The life-pattern of the Da'ee should itself be inspiring and attracting the people towards Allah's Deen and they do not feel disgusted from it.

In this respect, it is desirable to quote another Hadith from Rasulullah (S). It goes like this: A person was very impertinent and abusive to Rasulullah (S). The Sahabah, out of anger, wanted to kill that man but Rasulullah (S) stopped them and said that the example of this person and me resembles to that of man who had a camel that went astray and ran away. People followed her and wanted to bring her into control by force. She became more furious and totally went out of control. The owner of that camel asked the people to let him deal with the situation. I know how to bring her back to submission. He, instead of chasing the camel from behind, went in front of her and put some grass before her and persuaded her gradually to calm down. She came near to him and sat down. He put the saddle on her back and rode over her.

194. ***The devastated speaker***

(١٩٤) إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
هَلَكَ الْمُتَنَطِّعُونَ، قَالَهَا ثَلَاثًا۔ (مسلم، ابن مسعودؓ)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, "Destroyed are those who speak allegorically [for the

sake of impressing others]. He (S) repeated it three times".

[From Muslim]

Explanatory Note: There are orators who speak in figurative and allegoric language to impress upon the audience about their knowledge and art of oratory. Such people are advised to use simple and commonly used language at ease without any formality. Allah does not like the speech of arrogance.

195. *Pardon, the weapon of Da'ee*

(۱۹۵) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُ فِيْ قَوْلِهٖ تَعَالٰى اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ (سورہ مومنون آیت ۹۶، سورہ حم سجدہ آیت ۳۴)
قَالَ الصَّبْرُ عِنْدَ الْغَضَبِ وَالْعَفْوُ عِنْدَ الْإِسَاءَةِ، فَإِذَا فَعَلُوْا
عَصَمَهُمُ اللّٰهُ وَخَضَعَ لَهُمْ عَدُوُّهُمْ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ۔ (بخاری)

Translation: Abdullah b Abbas ®, explaining the Verse 34 of Surah Al-Ham Meem Al-Sajdah: "Repel the evil deed with one that is better", said, "Those who are involved in Dawah work should have patience and forbearance. If people become provocative, he should show no temper and his composer must remain cool. If the Da'ee behaves like that, Allah will protect him and his enemy will bow down before him. Ultimately, he will become his [Da'ees] bosom friend". [History of Dawah Ilallah confirms it].

[From Bukhari]

196. ***Da'ee and Sabr [patience]***

(١٩٦) رُوِيَ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُ قَالَ:
بَعَثَنِي رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى حَيٍّ مِنْ قَيْسٍ أُعَلِّمُهُمْ شَرَائِعَ الْإِسْلَامِ،
فَإِذَا قَوْمٌ كَأَنَّهُمُ الْإِبِلُ الْوَحْشِيَّةُ طَامِحَةٌ أَبْصَارُهُمْ لَيْسَ لَهُمْ
إِلَّا شَاةٌ أَوْ بَعِيْرٌ،
فَانْصَرَفْتُ إِلَى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا عَمَّارُ مَا عَمِلْتَ؟
فَقَصَصْتُ عَلَيْهِ قِصَّةَ الْقَوْمِ وَأَخْبَرْتُهُ بِمَا فِيْهِمْ مِنَ السَّهْوَةِ،
فَقَالَ يَا عَمَّارُ أَلَا أُخْبِرُكَ بِأَعْجَبَ مِنْهُمْ، قَوْمٌ عَلِمُوْا مَا جَهِلَ
أُولٰئِكَ ثُمَّ سَهَوْا كَسَهْوِهِمْ. (طبراني، ترغيب)

Translation: Amma'r b Yathir ® reports that Rasulullah (S) sent him to the Tribe of Qais for teaching Deen and its problems. After reaching there, I gathered the impression by experience that they are like bewildered camel, greedy and have no objective before them. Their interest rotates round their goats and camels. I, therefore, returned back to Rasulullah (S).
He (S) asked me," Amma'r, give me your report".
I narrated the story of the people and told that they are totally ignorant of Deen.

Rasulullah (S) said, “ O Amma’r! The more astonishing case is of those people who learned Deen and then forgot and became careless about it as they are”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: They had no knowledge of Deen and passed considerable time in ignorance. If now they are disinterested, it is not astonishing. Equally, the Da’ee should also not feel disappointed. He must have patience of great magnitude.

This Hadith also confirms that Rasulullah (S) used to send his beloved companions for Tableegh of Deen and Dawah errands and then used to ask their performance report.

197. ***Use of Modern means and resources for Dawah***

(١٩٧) عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ
أَمَرَنِي رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ،
وَفِي رِوَايَةٍ أَنَّهُ أَمَرَنِي أَنْ أَتَعَلَّمَ كِتَابَ يَهُوْدَ وَقَالَ إِنِّي مَا
آمَنُ يَهُوْدَ عَلَى كِتَابٍ،
قَالَ فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ فَكَانَ إِذَا كَتَبَ
إِلَى يَهُوْدَ كَتَبْتُ وَإِذَا كَتَبُوْا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ۔

Translation: It is reported by Zaid b Thabit ® that Rasulullah (S) directed him to learn the Semitic language. [And in another tradition, he was asked to learn the Jewish script] and said, “ I don’t trust in any writing of Jews. Therefore, learn their language as well their script”.

Zaid b Thabit ® Narrates that he learned their script within fifteen days. After that I used to write what Rasulullah (S) wanted to send to Jews and read out their messages to Rasulullah (S).

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Explanatory Note: All languages are from Allah (SWT). The Da'ee must learn the language of the country where the Dawah work is to be carried out. It will enable him to communicate directly with the people of the land in their own language. That is the most efficient and effective method of Dawah Ilallah. Similarly, the Da'ee must use all the modern means of communication [and display] and transportation to deliver his message in an effective manner.

198. ***Conformity between Dawah and Deed***

(١٩٨) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَعَنَ اللّٰهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ
وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللّٰهِ،
قَالَ فَبَلَغَ امْرَأَةً فِي الْبَيْتِ يُقَالُ لَهَا أُمُّ يَعْقُوْبَ فَجَاءَتْ إِلَيْهِ
فَقَالَتْ: بَلَغَنِيْ أَنَّكَ قُلْتَ كَيْتَ وَكَيْتَ،
فَقَالَ مَا لِيَ لَا أَلْعَنُ مَنْ لَعَنَ رَسُوْلُ اللّٰهِ ﷺ فِيْ كِتَابِ اللّٰهِ عَزَّ وَجَلَّ،
فَقَالَتْ إِنِّيْ لَأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ فَمَا وَجَدْتُّهُ،
فَقَالَ إِنْ كُنْتِ قَرَأْتِيْهِ فَقَدْ وَجَدْتِّيْهِ أَمَا قَرَأْتِ،
"مَا آتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْا" سورة الحشر
قَالَتْ بَلٰى،
قَالَ فَإِنَّ النَّبِيَّ ﷺ نَهٰى عَنْهُ،
قَالَتْ: إِنِّيْ لَأَظُنُّ أَهْلَكَ يَفْعَلُوْنَ،
قَالَ: اِذْهَبِيْ فَانْظُرِيْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا،
فَجَاءَتْ فَقَالَتْ مَا رَأَيْتُ شَيْئًا،
قَالَ لَوْ كَانَتْ كَذٰلِكِ لَمْ تُجَامِعْنَ،

وَفِيْ رِوَايَةٍ فَدَخَلَتْ ثُمَّ خَرَجَتْ فَقَالَتْ مَا رَأَيْتُ بَأْسًا،
قَالَ مَا حَفِظْتِ إِذًا وَصِيَّةَ الْعَبْدِ الصَّالِحِ وَمَا أُرِيْدُ أَنْ
أُخَالِفَكُمْ۔ (مسند احمد)

`**Translation:** Abdullah b Maswood (R) said, " Allah curses those women who tattoo their body and tattoo other's bodies and those who cut short their hair for the sake of fashion and those who create gap between their teeth for beauty's sake and change the frame of their body created by Allah".

After hearing this talk, a lady in veil whose name was Umm Yaqoob came to him and said, “ I have come to know that you have told such and such thing”.

Abdullah b Maswood ® said, “ Why should I not curse upon those whom Rasulullah (S) had cursed in the Book of Allah?”
Umm Yaqoob said, “ I read the Qur’an from beginning to the end but I haven’t come across this subject”.
Abdullah b Maswood ® said, “ If you would have studied the Qur’an minutely, you would have got it. Have you not come across this verse? “And whatever the Messenger gives you, take it. And whatever he forbids, abstain from it”, [Al-Hashr: 7]
Umm Yaqoob confirmed that she had read it”.
He ® said, “ Rasulullah (S) has forbidden it”.
She said, “ I think your wives are doing it too”.
He ® said, “ Get into the house and see”.
She went into the house and saw nothing like that. She came out and reported.” I was wrong. Your wives do not do any such thing”.
Abdullah b Maswood ® said, “ If my wives would have done so, they could not live with me”.
According to another narration of the Hadith: Umm Yaqoob went inside and reported back that your wives are keeping aloof from all such fashions”.
Abdullah b Maswood ® said, “ Don’t you remember what Prophet Sa’leh (SA) said, “ I desire not to do behind your backs that which I ask you not to do” [Surah Hud: 88]

[From Musnad Ahmad]

Explanatory Note: There is a great lesson for the brothers involved in Dawah work. Before they give Dawah to others, they should teach Deen to their own family members and

close relatives, otherwise it would have bad effect on Dawah.

(١٩٩) عَنْ أَبِيْ سَعِيْدِ نِالْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ:
إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِئَ، وَمَنْ لَّمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ
فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِئَ، وَمَنْ لَّمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ
فَقَدْ بَرِئَ، وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ۔ (ترغیب وترہیب بحوالہ نسائی)

199. ***What the rightful people should do when the Evil is dominant***

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, " Who observes Munkar [evildoings] and he stops it by force, he is excused [from accountability] and if he could not remove it by force but used his tongue against it, he is exempted and if he cannot condemn it by tongue, but abhors it in his heart, he may also be exempted and that is the weakest position of Iman".

[Al-Targheeb wa Al-Tarheeb: Nisa'i]

Explanatory Note: This Hadith categorically tells that in spite of having power, if one does not eradicate the evildoings [Munkar] he cannot save himself from the wrath of Allah. Whatever power he has he must use it in removing the Munkar, provided it does not create some other big evil. This Hadith tells that at the time when the evil forces are dominating, the rightful people should be bashful and modest. Surrendering before the veil forces and passing out time in deep slumber at ease are the signs of immodesty. It shows the lack of love for the Haqq.

CHAPTER - X

STRUGGLE FOR IQAMATUDDEEN

200. *What Love for Haqq demands?*

(٢٠٠) قال رسول الله صلى الله عليه وسلم:
خذوا العطاء ما دام عطاء فإذا صار رشوة على الدين فلا تأخذوه،
ولستم بتاركيه، يمنعكم الفقر والحاجة،
ألا إن رحى الإسلام دائرة فدوروا مع الكتاب حيث دار،
ألا إن الكتاب والسلطان سيفترقان فلا تفارقوا الكتاب،
ألا إنه سيكون عليكم أمراء يقضون لكم، فإن أطعتموهم
يضلوكم، وإن عصيتموهم قتلوكم،
قالوا يا رسول الله كيف نصنع؟
قال كما صنع أصحاب عيسى نشروا بالمنشار وحملوا على الخشب،
موت في طاعة الله خير من حياة في معصية الله۔ (الطبراني عن معاذ بن جبل)

Translation: From Maa'z b Jabal ®. Rasulullah (S) said, " Gifts and endowments are acceptable till they are gifts but when it becomes bribe and is offered to act against Deen, then don't accept it. But [the problem is there] you will not give it up as your poverty may compel you to take it".

Listen! Islam is [currently] dominant in full swing. You move with the Book of Allah [the Qur'an - follow the way it

directs you]. **Be aware!** Soon the Book of Allah and the power will be separated. You, move with the Book of Allah. [Don't side with the people in power]. **Listen!** Such people [Amir, and officials] will be imposed on you who will make law for you. If you obey them, they will lead you towards the path of astray and if you don't, they will kill you".

People asked," O Prophet of Allah! What should we do in such situation?"

Rasulullah (S) said, " You should do what the companions of Prophet Jesus (peace be upon him) did. They were cut into pieces and hanged to death but did not surrender to the evildoers [the vested interests of the time]. **Rasulullah (S) added, " Death in the way of Allah is excellent than the life in His disobedience".**

[From Tabrani]

201. ***I don't belong to them nor they belong to us***

(۲۰۱) عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اُعِيْذُكَ بِاللهِ يَا كَعْبَ بْنَ عُجْرَةَ مِنْ اُمَرَآءَ يَكُوْنُوْنَ مِنْ بَعْدِيْ، فَمَنْ غَشِيَ اَبْوَابَهُمْ، فَصَدَّقَهُمْ فِيْ كَذِبِهِمْ، وَاَعَانَهُمْ عَلٰى ظُلْمِهِمْ فَلَيْسَ مِنِّيْ، وَلَسْتُ مِنْهُ، وَلَا يَرِدُ عَلَيَّ الْحَوْضَ،

وَمَنْ غَشِيَ اَبْوَابَهُمْ اَوْلَمْ يَغْشَ، فَلَمْ يُصَدِّقْهُمْ فِيْ كَذِبِهِمْ، وَلَمْ يُعِنْهُمْ عَلٰى ظُلْمِهِمْ، فَهُوَ مِنِّيْ وَاَنَا مِنْهُ وَسَيَرِدُ عَلَيَّ الْحَوْضَ۔

(جامع ترمذی)

Translation: From Kaa'b bin Ujrah ®. Rasulullah (S) said, " O Kaa'b! I seek refuge of Allah for you from the Umara' [rulers/leaders] who will come after me. The people who will

knock the doors of these tyrant Umara, confirm their lies [wrongdoings] and assist them in their oppression, neither they will be from us nor I will be from them and they will not see me on the fountain of Kauther [on the Day of Judgment].

And those who will not knock at their doors and even if they visit them will not help them in making untruth into Haqq nor assist them in their injustices, they are from me and I am from them and they will definitely meet me at the fountain of Kauther. And I will serve them with its water and after that, they will never feel thirsty”.

[From Tirmizi]

202. ***Yearning for Shahadah***

(٢٠٢) عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ [” مَنْ
سَأَلَ اللّٰهَ الْقَتْلَ مِنْ نَفْسِهٖ صَادِقًا ثُمَّ مَاتَ اَوْ قُتِلَ، فَاِنَّ لَهُ اَجْرَ
شَهِيْدٍ (ابوداؤد وترمذی) [وَفِيْ رِوَايَةِ سُهَيْلِ بْنِ حُنَيْفٍ،
” مَنْ سَأَلَ اللّٰهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَاءِ
وَاِنْ مَاتَ عَلٰى فِرَاشِهٖ -

Translation: Maa’z b Jabal (R) heard Rasulullah (S) saying, “ The person who asked Allah (SWT) the death of a martyr with all sincerity and then he is killed, or dies on his bed, he will get the Ajr [the status]] of a martyr [in both the situation]”.

[Abu Dawood & Tirmizi]

In another Hadith, narrated by Suhail b Hanif ® with the same contents reports, “ The person who begged from Allah the death of a martyr with

all sincerity, Allah will reward him the status of a martyr [Shaheed], even if he dies on bed”.

203. ***Different forms of Martyrdom***

(٢٠٣) عن ربيع الانصاري رضي الله عنه .. ..
فقال رسول الله صلى الله عليه وسلم أوما القتل إلا في سبيل؟ إن شهداء
أمتي إذاً لقليل،
إن الطعن شهادة، والبطن شهادة والطاعون شهادة، والنفساء
بجمع شهادة والحرق شهادة والغرق شهادة وذات الجنب
شهادة۔ (ترغیب بحوالہ طبرانی)

Translation: Rabee Ansari (RA) narrates that Rasulullah (S) said, “ If only the killing in the way of Allah is to be treated as martyrdom, there will be a very little number of martyrs in my Ummah. In fact, the death in plague, in cholera, in the process of delivery [giving birth], in fire, drowning or due to pneumonia, all will be treated as Shahadah [martyr]”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

204. ***Death in defense is Shahadah***

(۲۰۴) عَنْ سَعِيْدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ:
مَنْ قُتِلَ دُوْنَ مَالِهٖ فَهُوَ شَهِيْدٌ، وَمَنْ قُتِلَ دُوْنَ دَمِهٖ فَهُوَ
شَهِيْدٌ، وَمَنْ قُتِلَ دُوْنَ دِيْنِهٖ فَهُوَ شَهِيْدٌ، وَمَنْ قُتِلَ دُوْنَ اَهْلِهٖ
فَهُوَ شَهِيْدٌ۔ (ابوداود، نسائی، ترمذی، ابن ماجہ)

Translation: Sayeed b Zaid ® narrates that he heard Rasulullah (S) saying, " One who is killed protecting his wealth, he is martyred;
And one who is killed in self-defense is martyred;
And one who is killed for his Deen, he is martyred;
And one who is killed in protecting his family, he is martyred"

[Abu Dawood, Nisa'i, Tirmizi 7 Ibne Ma'ja]

And Suwaid b Maqran ®, as quoted in Nisa'i, reports, " One who is killed, fighting for his rights, he is a martyred".

205. ***The consequence of neglecting Dawah Ilallah***

(۲۰۵) عَنْ اَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ ﷺ
مَا تَرَكَ قَوْمٌ نِ الْجِهَادَ اِلَّا عَمَّهُمُ اللهُ بِالْعَذَابِ۔ (ترغیب بحوالہ طبرانی)

Translation: From Abu Bakr Siddiq ®. Rasulullah (S) said, " Those people who neglect the Jihad [Fighting in the way of Allah through Dawah process by sacrificing life and

property], Allah will punish them".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Notes: Rasulullah (S) has not pinpointed the nature of punishment. It is coming in the following Hadith.

206. ***The Consequence of discarding the struggle for Allah's Deen***

دینی جد و جہد سے بے رخی کا انجام

(۲۰۶) عَنِ ابْنِ عُمَرَ رَضِیَ اللّٰہُ عَنْہُمَا قَالَ:

قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ،

إِذَا تَبَايَعْتُمْ بِالْعِيْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ

وَتَرَكْتُمُ الْجِهَادَ، سَلَّطَ اللّٰهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتّٰى تَرْجِعُوْا إِلٰى دِيْنِكُمْ۔ (ابوداؤد)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, "When you people start trading with "Yeenah", hold the tail of the ox, contented with forming, abandon the Jihad [struggling in the way of Allah with life and wealth], Allah will thrust upon you disgrace out of which you will never be able to come out unless you return back to your Deen".

[From Abu Dawood]

Explanatory Note: The word "Yeenah" has been used in the Hadith. It is of different kinds. One who promotes interest

with deceitful tactics is called “Yeenah” in Arabic. Since they are Muslims and are shy of dealing with interest openly, coin beautiful names for trading in interest. Thus they play with Shariah, [God forbid] ridicule Allah and understand that they can deceive Him.

In fact, we are infested with all the shortcomings pinpointed in this Hadith and that constitute the main cause of our disgrace and deprivations. There is no way to come out of this quagmire save and except we give priority to our Deen in comparison to what we devote to trading, forming and other means of earnings. When we start to revive our Deen and are actively involved in its various activities, strengthening our relation with Allah, you will see the signs of disgrace and disappointment gradually evaporating one by one to utter astonishment of our fellow travelers.

CHAPTER – XI

MEANS TO SUSTAIN THE DA’EES ILALLAH

207. *Tahajjud*

(٢٠٧) عَنْ اَبِىْ اُمَامَةَ الْبَاهِلِىِّ رَضِىَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ، وَقُرْبَةٌ اِلٰى رَبِّكُمْ
وَمَكْفَرَةٌ لِّلسَّيِّئَاتِ، وَمَنْهَاةٌ عَنِ الْاِثْمِ۔ (ترمذی)

Translation: From Abu Umamah Ba’heli ®. Rasulullah (S) said, “You people make Tahajjud [offering especial non-obligatory prayers (Nawafil) during the late hours of night before dawn breaks] obligatory upon you. The servants of Allah who passed before you were practicing the same. It will bring you close to your Lord, demolish the small sins and serve as an impediment towards committing big sins”.

[From Tirmizi]

208. *Subject, same*

(٢٠٨) عَنْ عَمْرِوبْنِ عَنْبَسَةَ رَضِىَ اللهُ عَنْهُ اَنَّهٗ سَمِعَ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
اَقْرَبُ مَا يَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِىْ جَوْفِ اللَّيْلِ الْاٰخِرِ، فَاِنِ اسْتَطَعْتَ
اَنْ تَكُوْنَ مِمَّنْ يَّذْكُرُ اللهَ فِىْ تِلْكَ السَّاعَةِ فَكُنْ۔ (ترمذی)

Translation: Umro b Unbasah ® heard Rasulullah (S) saying, " The Sustainer is nearer to His slaves during the late hours of night. So if it is possible on your part, be amongst those who remember Him in those hours".

[From Tirmizi]

Explanatory Note: When a man gets up in the late hours of night, faces His Lord with a rested mind and composed body and offers Salah with complete concentration of heart and mind. Such Salah will positively bring him nearer to Allah. From other Ahadith it appears that the blessings of Allah are more concentrative to His slaves in the late hours of night. As such, this is the most appropriate time to seek closeness with Allah.

209. ***Subject, same***

(٢٠٩) رُوِيَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُصَلِّيَ مِنَ اللَّيْلِ مَا قَلَّ اَوْ كَثُرَ، وَنَجْعَلَ
اٰخِرَ ذٰلِكَ وِتْرًا۔ (ترغیب بحوالہ بزار وطبرانی)

Translation: Sumrah b Jundab ® reports that Rasulullah (s) directed us to offer Tahajjud Salah, short or long, and offer Witir at the end.

[Al-Targheeb wa Al-Tarheeb: Bazzar & Tabrani]

Explanatory Note: This Hadith shows that if one can get up in time, he should not offer Witir with Isha but differ it till the

end of Tahajjud. This is more blessed.

210. ***Subject, same***

(٢١٠) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اسْتَعِينُوا بِطَعَامِ السَّحَرِ عَلَىٰ صِيَامِ النَّهَارِ وَبِقَيْلُولَةِ النَّهَارِ
عَلَىٰ قِيَامِ اللَّيْلِ۔ (ترغيب ابن ماجه)

Translation: From Abdullah b Abbas ®. Rasulullah (S) said, " Support your days fasting by Sehri and standing in the night [for Tahajjud] with a nap in the day time".

[Al-Targheeb wa Al-Tarheeb:
Ibne Ma'ja]

Explanatory Note: Take Sehri so that fasting of the day becomes easy without feeling week and indolent. Similarly, those who want to get up for Tahajjud should have a nap in the day time to make up the deficit in sleep, saving days schedule from its effect.

211. ***Inducement for Tahajjud***

(٢١١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا
قَامَ مِنَ اللَّيْلِ فَصَلَّى، وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ،
وَرَحِمَ اللّٰهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا،
فَإِنْ أَبَىٰ نَضَحَتْ فِي وَجْهِهِ الْمَاءَ۔ (ابوداود، نسائی، ابن ماجه، ترغيب)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Allah may bless the person who gets up in the night, offers

Salah and awakes his wife and if she does not get up, sprinkles water on her face. And Allah may bless the wife who gets up in the night, offers Salah and awakes her husband and if he does not get up from his deep slumber, sprinkles water on his face”.

[Al-Targheeb wa Al-Tarheeb, Abu Dawood, Nisa’i & Ibne Ma’ja]

212. ***Vigilance about Nawafil [Non-Obligatory prayers]***

(۲۱۲) عن جابر هو ابن عبد الله رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم
إذا قضى أحدكم الصلاة في مسجده فليجعل لبيته نصيبا من
صلاته فإن الله جاعل في بيته من صلاته خيرا۔ (مسلم)

Translation: From Jabir b Abdullah ®. Rasulullah (S) said, “ When a person finishes his [obligatory] Salah in Masjid, he should perform some part of his Salah at home [Sunnah and Nawafil], Allah will bless the house due to Salah offered in it”.

[From Muslim]

213. ***[Subject Same]***

(٢١٣) عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم:
إِنَّ أَوَّلَ مَا افْتَرَضَ اللهُ عَلَى النَّاسِ مِنْ دِيْنِهِمُ الصَّلٰوةُ وَاٰخِرُ
مَا يَبْقَى الصَّلَاةُ،
وَإِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الصَّلٰوةُ،
وَيَقُوْلُ اللهُ انْظُرُوْا فِيْ صَلَاةِ عَبْدِيْ فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ تَامَّةً،
وَإِنْ كَانَتْ نَاقِصَةً يَقُوْلُ انْظُرُوْا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ فَإِنْ وُجِدَ
لَهُ تَطَوُّعٌ تَمَّتِ الْفَرِيْضَةُ مِنَ التَّطَوُّعِ،
ثُمَّ قَالَ انْظُرُوْا هَلْ زَكَاتُهُ تَامَّةً،
فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ تَامَّةً،
وَإِنْ كَانَتْ نَاقِصَةً قَالَ انْظُرُوْا هَلْ لَهُ صَدَقَةٌ؟
فَإِنْ كَانَتْ لَهُ صَدَقَةٌ تَمَّتْ زَكَاتُهُ۔ (ترغيب، بحواله مسند ابو يعلى)

Translation: From Anas b Malik ®. Rasulullah (S) said, " The first thing that Allah (SWT) made obligatory from Deen was Salah and the last thing is also Salah.

The first thing that will be asked for on the day of Qayamah will be about Salah.

Allah will ask: Look towards the Salah of my servant. If it is perfect, it will be recorded as all right. But if it is imperfect, Allah will ask: Look towards his Nawafil [non-obligatory] Salah. If there are some Nawafil in his account, the shortcomings of Obligatory Salah will be compensated by the non-obligatory Salah.

Allah will then look towards Zakah. Is it perfect or not? If it is OK, it will be recorded as all right. But if it is imperfect, He will say: Look towards his non-obligatory Sadaqah. If it is there, the shortcomings of Zakah will be compensated from

Nawafil Sadaqah".

[Al- Targheeb wa Al-Tarheeb: Musnad Abu Ya'laa]

Explanatory Note: This Hadith tells us that the first and the last of our Deen is Salah. The first thing on the Day of Judgment will be asked about Salah. The second thing that came to light is this that Nawafil Salah will compensate the shortcomings of the Obligatory Salah. People should, therefore, also take care of Nawafil Salah. We are human beings. In spite of our best precaution, there is every possibility that some shortcomings may be left over in our Obligatory Salah. If there is no Nawafil in our record, from where then the shortcomings of Obligatory prayers will be compensated?

This Hadith also confirms that after Salah, the payment of Zakah will be questioned for. It there is no Nafil Sadaqah in the account, from where the shortcomings of the obligatory Zakah will be compensated?

In short, first the obligatory things will be asked for. If there is no extra Nafil Ebadah to his credit, how the person will protect himself from the scrutiny on the Day of Judgment? It is, therefore, essential that Nawafil Ebadah be equally taken care of. It will make the deliverance on the Day of Qayamah easy.

214. Emphasis on Nawafil and Tahajjud and abstinence form exaggeration

(٢١٤) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
إِنَّ الدِّيْنَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّيْنُ اِلَّا غَلَبَهُ،
فَسَدِّدُوْا وَقَارِبُوْا وَاَبْشِرُوْا وَاسْتَعِيْنُوْا بِالْغُدْوَةِ وَالرَّوْحَةِ
وَشَيْءٍ مِّنَ الدُّلْجَةِ۔ (بخاری)

Translation: From Abu Hurairah®. Rasulullah (S) said, " The Deen is easy and when it will be compared with other [religions], the Deen [of Allah] will be triumphant.

So don't be rigid and despondent, be contented, and seek help with traveling in the morning, evening and some in the night"

[From Bukhari]

Explanatory Note: Deen is easy. It means that the provisions of Deen and the Shariah are easy to understand and follow by every one. In comparison, Islam gives many facilities to humans that are not available in other religions. Hence Deen al-Islam excels over others. But due to exaggeration, people make innovations; both addition and subtraction, in Deen that make it burdensome to follow. That is why this Hadith warns not to make any exaggeration in Deen and keep it easy and simple to follow.

The last portion of the Hadith connotes two things and its wording covers both.

1. Offer Nawafil [non-obligatory prayers] in the morning, evening and in night, whenever it is possible.

2. Struggle for Allah's Deen, devote sometime in Dawah

Ilallah, whenever it is possible for you to do during the day or in the night.

215. *Infaq [spending in the way of Allah]*

(۲۱۵) عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
مَا مِنْكُمْ مِّنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ
فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ فَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى
إِلَّا مَا قَدَّمَ، فَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهٖ،
فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ۔ (بخاری مسلم)

Translation: Adi b Ha'tim (R) reports that he heard Rasulullah (S) saying, " Each one of you will be questioned directly [on the Day of Judgment] in a situation when you will be standing alone before Allah without any intercession or a pleader. Looking at his right, he will see nothing but his actions and deeds. Looking at his left, he will see nothing but his actions and deeds. Looking in the front, he will find the Hellfire. [If the reality is this] Save yourselves from Hellfire, even by giving half of a date [in Sadaqah]".

[From Bukhari and Muslim]

Explanatory Note: Actually, on the Day of Judgment, humans will face their Lord alone at the time of their accountability. There will be none around him to plead his case. All around, he will find his actions and deeds and the Hellfire in the front in waiting. Therefore, protect yourselves from Hellfire by expending in the way of Allah as much as possible. Sadaqah will come to your rescue on that day. Don't

feel shy, even if the quantity of Sadaqah is very small.

216. ***Subject Same***

(٢١٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

يَقُوْلُ الْعَبْدُ مَالِي مَالِي،

وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ مَا أَكَلَ فَأَفْنَى، أَوْ لَبِسَ فَأَبْلَى، أَوْ أَعْطَى فَاقْتَنَى،

وَمَا سِوَى ذٰلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ- (مسلم)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The servant of Allah says: This is my riches [mal]! This is my riches [mal]! Whereas in his wealth, he has three shares: what he has eaten, it is finished; what he has dressed, it becomes rotten; and what he has given in the way of Allah, he deposited it with Him. Whatever remains [besides these three shares], it does not belong to him. He leaves it behind for the people [for his successors]".

[From Muslim]

217. ***Subject Same***

(۲۱۷) رُوِيَ عَنِ ابْنِ مَسْعُوْدٍ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
نَشَرَ اللهُ عَبْدَيْنِ مِنْ عِبَادِهٖ اَكْثَرَ لَهُمَا مِنَ الْمَالِ وَالْوَلَدِ،
فَقَالَ لِاَحَدِهِمَا اَيْ فُلَانُ بْنُ فُلَانٍ،
قَالَ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ،
قَالَ اَلَمْ اُكْثِرْ لَكَ مِنَ الْمَالِ وَالْوَلَدِ؟
قَالَ بَلٰى اَيْ رَبِّ،
قَالَ وَكَيْفَ صَنَعْتَ فِيْمَا اٰتَيْتُكَ؟
قَالَ تَرَكْتُهٗ لِوَلَدِيْ مَخَافَةَ الْعَيْلَةِ،
قَالَ اَمَا اِنَّكَ لَوْ تَعْلَمُ الْعِلْمَ لَضَحِكْتَ قَلِيْلًا وَّلَبَكَيْتَ كَثِيْرًا،
اَمَا اِنَّ الَّذِيْ تَخَوَّفْتَ عَلَيْهِمْ قَدْ اَنْزَلْتُ بِهِمْ،
وَيَقُوْلُ لِلْاٰخَرِ اَيْ فُلَانُ بْنُ فُلَانٍ،
فَيَقُوْلُ لَبَّيْكَ اَيْ رَبِّ وَسَعْدَيْكَ،
قَالَ لَهٗ اَلَمْ اُكْثِرْ لَكَ مِنَ الْمَالِ وَالْوَلَدِ؟

قَالَ بَلٰى اَيْ رَبِّ،
قَالَ فَكَيْفَ صَنَعْتَ فِيْمَا اٰتَيْتُكَ؟
قَالَ اَنْفَقْتُ فِيْ طَاعَتِكَ وَوَثِقْتُ لِوَلَدِيْ مِنْ بَعْدِيْ بِحُسْنِ طَوْلِكَ،
قَالَ اَمَا اِنَّكَ لَوْ تَعْلَمُ الْعِلْمَ لَضَحِكْتَ كَثِيْرًا وَّلَبَكَيْتَ قَلِيْلًا،
اَمَا اِنَّ الَّذِيْ قَدْ وَثِقْتَ بِهٖ اَنْزَلْتُ بِهِمْ - (ترغیب وترہیب بحوالہ طبرانی)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, " Allah will resurrect two of his servants [on the Day of Judgment] whom He blessed with wealth and progenies immensely.
He will call one of them by name: O such and such!
He will respond: I am present, O my Lord! Tell me".
Allah will ask, " Have I not given you wealth and progenies in abundance?"
He will confirm it by saying, "Definitely, O my Lord!"
Allah will ask him, " What you did with what I gave you?"
He will reply, " I left it for my children so that they do not fall pray to poverty".
Allah will tell him, " Had you the knowledge what happened to them after you, you would have cried much more than smiling. They have landed in the same trouble about which you were scarred of".

Allah will call the other one, " O such and Such!
He will respond, "I am present, O my Lord! Tell me".
Allah will ask, " Have I not given you wealth and progenies in abundance?"
Hw will confirm it by saying, " Definitely, O my Lord!"
Allah will ask him, " What you did with what I gave you?"
He will answer, " O my Lord! I spent the wealth you gave me in your obedience and as regards my children I trusted in You and Your Rahmah [kindness]".
Allah will say, " If you have known the reality, you would have laughed more and cry little. Listen1You trusted in me about your progenies, I have bestowed upon them what you expected from Me".

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[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Notes: This Hadith discloses that those who

save wealth for the future of their children and near relatives and do not expend it in the way of Allah, there is every possibility that their progenies may fall pray to poverty and hardship. And those who spend their wealth for the pleasure of Allah and leave the future of their children to the mercy and kindness of Allah, there is every possibility that their progenies may lead a life of happiness. The planning of the first person could neither be productive for him nor for his progenies.

218. ***Subject Same***

(٢١٨) رُوِيَ عَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَعْوَادِ الْمِنْبَرِ يَقُوْلُ

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَاِنَّهَا تُقِيْمُ الْعِوَجَ وَتَدْفَعُ مِيْتَةَ السُّوْءِ، وَتَقَعُ مِنَ الْجَائِعِ مَوْقِعَهَا مِنَ الشَّبْعَانِ۔ (ترغيب بحواله ابويعلى وبزار)

Translation: Abu Bakr Siddiq ® reports that he heard Rasulullah (S) saying from the pulpit of Prophet Mosque, " Protect yourself from hellfire by giving even half of a date [in the way of Allah]. Sadaqah corrects the crookedness [shortcomings] of man, saves from tragic death and feeds the hungry".

[Al-Targheeb wa Al-Tarheeb: Abu yala' & Bazaar]

Explanatory Note: Sadaqah cements your relation with Haqq and truthfulness, ends the life well, protects from accidental death, and relieves from hunger. If someone has even a pity amount, he should not feel shy but give it as Sadaqah in the way of Allah. Allah does not see the quantity but looks towards intention and inspiration behind it.

219. ***Sadaqah, the means of blessings***

(٢١٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ،
فَإِنَّ اللهَ يَقْبَلُهَا بِيَمِينِهِ ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ
حَتَّى تَكُونَ مِثْلَ الْجَبَلِ،
وَفِي رِوَايَةٍ حَتَّى أَنَّ اللُّقْمَةَ لَتَصِيرُ مِثْلَ أُحُدٍ۔ (بخاری، مسلم، ترمذی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " A person who gives in Sadaqah, something even equal to a date, and it is from his honest earnings – as Allah accepts only the pure - Allah accepts it in His right hands and goes on multiplying it the way you take care of your siblings to grow, till the little Sadaqah takes the shape of a mountain".

And in another Hadith it is reported, "If a person even gives a morsel in Sadaqah, it will grow equal to Uhad Mountain".

[From Bukhari, Muslim & Tirmizi]

Explanatory Note: The Sadaqah given out of honest means

of earnings, even if it is small in quantity, it goes on multiplying till it becomes a heap like a mountain and Allah gives reward equal to this heap. It means you have not given a few nickels and dimes in Sadaqah but equal to a mountain.

220. ***Subject Same***

(۲۲۰) رُوِیَ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ عَنْہُمَا یَرْفَعُہٗ،

قَالَ مَا نَقَصَتْ صَدَقَۃٌ مِّنْ مَّالٍ، وَمَا مَدَّ عَبْدٌ یَدَہٗ بِصَدَقَۃٍ

اِلَّا اُلْقِیَتْ فِیْ یَدِ اللّٰہِ قَبْلَ اَنْ تَقَعَ فِیْ یَدِ السَّائِلِ۔ (ترغیب بحوالہ طبرانی)

Translation: From Ibne Abbas ®. Rasulullah (S) said, " Sadaqah does not reduce the wealth. When a person extends his hands to give Sadaqah to someone, it reaches to the hands of Allah before it gets into the hands of the needy".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

221. ***Sadaqah – the shade on the Day of Judgment***

(۲۲۱) عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
كُلُّ امْرِئٍ فِيْ ظِلِّ صَدَقَتِهٖ حَتّٰى يُقْضٰى بَيْنَ النَّاسِ ۔

(ترغیب بحوالہ مسند احمد)

Translation: From Uqbah b A'mir ®. Rasulullah (S) said, " The person who gives Sadaqah will remain in its shade [on the Day of Judgment] till the process of accountability comes to an end".

Explanatory Note: Sadaqah will be turned into shade on the Day of resurrection, when there will be no shade. It will protect him from the heat of that day]

[Al- Targheeb wa Al-Tarheeb: Musnad Ahmad]

222. ***Sadaqah - the shield against Hellfire***

(۲۲۲) عَنِ ابْنِ مَسْعُوْدٍ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ،
فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ
لِمَ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ؟
قَالَ لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيْرَ۔ (مسند احمد)

Translation: Abdullah b Maswood ® narrates that Rasulullah (S), especially addressing the ladies, said, " O womenfolk! You take especial care about Sadaqah as yours majority will be in the Hellfire".
A woman, who was not from elites, [a commoner] asked, " O

Rasulullah (S)! Why majority of us will be in the Hellfire?" Rasulullah (S) said, " You do a lot of cursing and taunting and are ingratefull to your husbands".

[From Musnad Ahmad]

Explanatory Note: It means that you [womenfolk] are more talkative than men. Cursing, taunting, accusing, and backbiting others are your important themes. Also, you are ingratefull to your husbands. If you want to save yourselves from Hellfire, then get rid of these shortcomings.

The spectacular feature of this Hadith is that ignorant women will form majority in the Hellfire. But those women who fear Allah, control their tongue, faithful to their husbands will land into Jannah [paradise]. There is no gender difference in this respect and the Hadith also does not undermine the status of women in any way.

223. ***Double reward for giving Sadaqah to relatives***

(٢٢٣) عَنْ سَلْمَانَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
الصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ وَعَلٰى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ
وَصِلَةٌ - (نسائی - ترمذی)

Translation: From Salaman b A'mir ®. Rasulullah (S) said, " Giving Sadaqah to poor is a simple Sadaqah but if you give it to close relatives, it is doubly rewarded: One for Sadaqah and the other for meeting the obligation towards near relatives".

[From

Nisa'i & Tirmizi]

224. ***The Best Sadaqah***

(٢٢٤) عَنْ حَكِيْمِ بْنِ حِزَامٍ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ ﷺ عَنِ الصَّدَقَاتِ اَيُّهَا اَفْضَلُ؟

قَالَ عَلٰى ذِى الرَّحِمِ الْكَاشِحِ ـ (ترغيب ترهيب)

Translation: Hakeem b Hiza'm ® reports that a person asked Rasulullah (S), " Which Sadaqah is the most excellent?"
Rasulullah (S) said, " The Sadaqah that a person gives to his relative when he is critical or inimical to him".

[Al-Targheeb wa Al- Tarheeb]

225. ***Sadaqah of the distressed***

(٢٢٥) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الصَّدَقَةِ اَفْضَلُ؟

قَالَ جُهْدُ الْمُقِلِّ وَابْدَاْ بِمَنْ تَعُوْلُ ـ (ابوداؤد)

Translation: Abu Hurairah ® reports that he asked Rasulullah (S), "Whose Sadaqah is the best?"
Rasulullah (S) said, " The Sadaqah of the person whose income is less than his needs, hardly nourishes his children. He (S) further directs, "Start Sadaqah from those who are under your care".

[From Abu Dawood]

Explanatory Note: The last piece of Hadith emphasizes to start Sadaqah from your own home. What you spend on your wife and children is a Sadaqah. He will get Ajr [reward] for that as contained in Hadith #88, 150 and 151 of this compilation]

226. ***Continuous Sadaqah***

(۲۲۶) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم
إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا
عَلَّمَهُ وَنَشَرَهُ، أَوْ وَلَدًا صَالِحًا تَرَكَهُ، أَوْ مُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا
بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا
مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ تَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. (ابن ماجه، ابن خزیمہ، ترغیب)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The Mumin, after his death, continues to get the Ajr [reward] of some of his deeds: teaching Deen and spreading it [he will get the reward of his efforts till its good effect continues] or virtuous children left behind [he will get reward till the effect of his children's good deeds continues], or donated Qur'an to Masjid or religious institutions, or built a Masjid or rest house for way fearers or dug out a canal [for public use] or spent his wealth on some other public projects in his life-time, he will get the reward for all these things till the people will be benefiting from them,

[Al-Targheeb wa Al-Tarheeb: Ibne Ma'ja, Ibne Khazima]

Explanatory Note: When the man dies, the account of his

personal deeds is closed but the account of his collective good deeds that are known as "Sadaqah Jariyah" [Continuous Sadaqah] remains open to his credit till the time the people are benefiting from them. People, therefore, should do such deeds in their lifetime to the maximum possible extent so that they get its reward on perennial basis.

227. ***Subject Same***

(٢٢٧) عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
سَبْعٌ يُجْرِيْ لِلْعَبْدِ أَجْرُهُنَّ وَهُوَ فِيْ قَبْرِهِ بَعْدَ مَوْتِهِ،
مَنْ عَلَّمَ عِلْمًا أَوْ كَرَى نَهْرًا أَوْ حَفَرَ بِئْرًا، أَوْ غَرَسَ نَخْلًا أَوْ بَنَى
مَسْجِدًا أَوْ وَرَّثَ مُصْحَفًا أَوْ تَرَكَ وَلَدًا يَسْتَغْفِرُ لَهُ بَعْدَ
مَوْتِهِ۔

Translation: From Anas b Malik ®. Rasulullah (S) said, " Man gets the Ajr [reward] of seven things on regular basis even after death: Teaching Deen to someone or digging a canal or a well or arranging an orchard or building a mosque or donating the Qur'an or leaving behind children who beg pardon for him regularly after his death".

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228. ***Etiquettes of Sadaqah***

(٢٢٨) مَرْوِيٌّ عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ:

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

مَا الْمُعْطِيْ مِنْ سَعَةٍ بِأَفْضَلَ مِنَ الْآخِذِ إِذَا كَانَ مُحْتَاجًا۔

(ترغیب بحوالہ طبرانی)

Translation: From Abdullah b Omar ®. Rasulullah (S) said, “ One who gives Sadaqah from his surplus cannot be counted superior from one who accepts [Sadaqah] till one who takes it is poor”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: Through this Hadith, Rasulullah (S) directs the people who give Sadaqah to be mindful of the fact that you don’t think yourself superior to the poor and needy and that you are doing some favor by giving something to them. You should thing that whatever surplus you had was the right of the poor. If he accepts something, he takes his share with no obligation from you. You should not think yourself superior to him. The surplus wealth belongs to Allah. The poor are the agents of Allah. They collect the share of Allah from you. So, you should rather, be thankful to them.

229. ***In the treasure of Allah***

(٢٢٩) عَنِ الْحَسَنِ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرْوِيْ عَنْ رَبِّهِ عَزَّ وَجَلَّ اَنَّهُ يَقُوْلُ:
يَا ابْنَ آدَمَ اُفْرُغْ مِنْ كَنْزِكَ عِنْدِيْ وَلَا حَرَقَ وَلَا غَرَقَ وَلَا سَرَقَ،
أُوفِيكَهُ أَحْوَجَ مَا تَكُوْنُ إِلَيْهِ - (ترغيب بحواله طبراني)

Translation: From Hassan b Ali ®. Rasulullah (S) in reference to Allah (SWT) said that He ordains, " O the son of Adam! Deposit your treasure with me and be care free, no danger from fire or of drowning or of theft. I will return back this treasure to you when you will be in the greatest need of it".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

230. ***Subject Same***

(٢٣٠) عن أبي هريرة رضي الله عنه قال:

قال رسول الله صلى الله عليه وسلم:

بينا رجل في فلاة من الأرض فسمع صوتا في سحابة اسق حديقة فلان

فتنحى ذلك السحاب فأفرغ ماءه في حرة، فإذا شرجة من

تلك الشراج قد استوعبت ذلك الماء كله فتتبع الماء. فإذا رجل

قائم في حديقته يحول الماء بمسحاته،

فقال له يا عبد الله ما اسمك؟

قال فلان للإسم الذي سمع في السحابة،

فقال له يا عبد الله لم سألتني عن اسمي؟

قال سمعت في السحاب الذي هذا ماؤه يقول اسق حديقة

فلان لاسمك فما تصنع فيها؟

قال أما إذ قلت هذا، فإني أنظر إلى ما يخرج منها، فأتصدق

بثلثه، وآكل أنا وعيالي ثلثه، وأرد ثلثه - (مسلم)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " A man was passing through a land. Suddenly he heard someone directing the clouds: Go and rain for the gardens of such and such a person". The clouds went to a side and poured all the water in a hilly land. There was a rivulet. It collected all the water and flowed. The traveler followed the water. Ahead, he saw a person trying to turn the direction of water to his garden for irrigating the plants.

He [the traveler] asked, " Gentleman, what is your name?

He replied, " Such and such. He said the same name that he heard from the clouds:

The owner of the garden asked, " Why you have asked my

name?"
The traveler said, " I have heard from the clouds the voice that you go and rain for such and such person. So, tell me what you do in your garden that Allah has showered this blessing on you"
The owner said, " When you have asked this thing and now you are aware of the situation, I would like to tell you that whatever I get from this garden I divide it into three shares: One third I give as Sadaqah, one third I keep for my self and my family and one third I put it back in this garden [in the form of manure and watering etc.]

[From Muslim]

231 ***Recitation of the Qur'an.***

(٢٣١) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
إِنَّ لِلّٰهِ أَهْلِيْنَ مِنَ النَّاسِ،
قَالُوْا مَنْ هُمْ يَا رَسُوْلَ اللهِ؟
قَالَ أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللهِ وَخَاصَّتُهُ۔ (نسائی، ابن ماجہ)

Translation: From Anas b Malik ®. Rasulullah (S) said, " Verily! There are some people whom Allah loves".
People asked, " O The Prophet of Allah! Who they are?"
Rasulullah (S) said, " The upholders of the Qur'an are loved by Allah. They are very special to Him".

[From Nisa'i & Ibne Ma'ja]

Explanatory Note: "Ahlul Qur'an" are those people who are heavily involved with Qur'an: in its learning and teaching to others, pondering over its contents, following its directives, communicating its message to others and trying to build a society accordingly.

232. ***Subject Same***

(۲۳۲) عن عبد الله ابن مسعود رضي الله عنه قال:
إن هذا القرآن مأدبة الله فاقبلوا مأدبته ما استطعتم،
إن هذا القرآن حبل الله والنور المبين، والشفاء النافع، عصمة
لمن تمسك به، ونجاة لمن اتبعه لا يزيغ فيستعتب، ولا يعوج
فيقوم، ولا تنقضي عجائبه ولا يخلق من كثرة الرد۔ (ترغیب از مستدرک)

Translation: Abdullah b Maswood ® says. " This Qur'an is a table cloth from Allah. So pick up [food for thought and action] from it in terms of your capacity.

The Qur'an is the rope of Allah, light of guidance, beneficial cure, protection for those who hold it fast, salvation for those who follow it; needs no persuasion as it never gets

indifferent; there is no crookedness that needs correction; no end to its wonders and it will never be outdated".

[Al-Targheeb wa Al-Tarheeb: Mustadrak]

Explanatory Note: Abdullah b Maswood ® comparing the Qur'an with a tablecloth has brought a very significant point before us. The way man cannot maintain his body and soul together without food. Similarly for the spiritual need of man, Allah has sent the Guidance in the shape of the Qur'an. The more you try to get benefit from it, the more you will feel spiritually elevated.

The Qur'an is the rope of Allah. It means that as rope is the means to get water from the well, the Qur'an is indispensable to reach to Allah.

The Qur'an is the light. As light removes darkness, the Book of Allah eradicates the gloomy shadows from human life by eliminating the impediments from the path leading to Allah. This world is full of gloom. If the Qur'an is not the companion of one's life, he will encounter destruction by falling down in ditches on the wayside.

This Qur'an is the cure of the spiritual sickness of man. The treasure of its hidden meanings, astounding depth of its application and interpretation will always be spellbound for man and his ingenuity. Its wonder will never come to an end. The more one goes in depth to understand it, the more he will find it vast and limitless. Its freshness is for all times to come.

233. ***The etiquette of recitation***

(٢٣٣) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
اَعْرِبُوا الْقُرْاٰنَ وَاتَّبِعُوْا غَرَائِبَهٗ، وَغَرَائِبُهٗ فَرَائِضُهٗ وَحُدُوْدُهٗ۔ (مشکوٰۃ)

Translation: Rasulullah (S) said, "Recite the Qur'an slowly and clearly and follow its "Ghara'ieb" and what is "Ghara'ieb"? It means those commandments that Allah has made obligatory and those directives that are prohibited".

[From Mishkat]

234. ***Repentance and seeking pardon***

(٢٣٤) عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اِنَّ الْعَبْدَ اِذَا اَخْطَاَ خَطِيْئَةً نُكِتَتْ فِیْ قَلْبِهٖ نُكْتَةٌ، فَاِنْ هُوَ
نَزَعَ وَاسْتَغْفَرَ صُقِلَتْ، فَاِنْ عَادَ زِيْدَ فِيْهَا حَتّٰى تَعْلُوَ قَلْبَهٗ، فَذٰلِكَ
الرَّانُ الَّذِیْ ذَكَرَ اللهُ تَعَالٰى كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا
يَكْسِبُوْنَ ٥ سورہ مطففین آیت ١٤ (ترمذی، ابن ماجہ، نسائی وغیرہ)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " When a person commits a sin, it transforms into a black spot on his heart. If he gives it up, repents and seeks pardon from Allah, it [the spot] is removed [or evaporates]. But if he continues [in committing sins], the spot multiplies till it covers [blackens] the entire heart and that is called "Al-Ra'na". It is what Allah has described in Surah 83, Verse 14 as, "Nay, but that which they have earned is rust upon their hearts".

[Tirmizi, Ibne Ma’ja, Nisa’i]

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝ (المطففين)

Explanatory Note: The Qur’an and its message is not a waste talk. The Qur’an is the Truth. The day of Accountability is inevitable. The reason behind the denial of these hard facts of human existence is the involvement of the people in committing sins that have rusted their hearts so much that it hampers the understanding the message of the Qur’an.

235. ***Istighfar [seeking pardon] cleans the heart***

(٢٣٥) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِنَّ لِلْقُلُوْبِ صَدَاءً كَصَدَاءِ النُّحَاسِ وَجَلَاؤُهَا الْاِسْتِغْفَارُ
(بيهقي)

Translation: From Anas b Malik ®. Rasulullah (S) said, “ The hearts get rusted as copper gets [rusted] and the cleansing of the heart is through Istighfar [seeking pardon from Allah]”.

[From Baihaqi]

236. ***Abstinence from committing small sins***

(٢٣٦) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
يَا عَائِشَةُ! إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا۔
(ترغیب ترہیب بحوالہ نسائی)

Translation: From Aisha Siddiqa ®. Rasulullah (S) said, " O Aisha! Protect yourself even from the small sins that people take very lightly. Allah will also ask about them".

[Al-Targheeb wa Al-Tarheeb: Nisa'i]

237. ***Repentance, means to erase sins***

(٢٣٧) وَعَنْ أَبِي طَوِيلٍ شَطْبٍ الْمَمْدُودِ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
أَرَأَيْتَ مَنْ عَمِلَ الذُّنُوبَ كُلَّهَا، وَلَمْ يَتْرُكْ مِنْهَا شَيْئًا، وَهُوَ
فِي ذَلِكَ لَمْ يَتْرُكْ حَاجَةً وَلَا دَاجَةً إِلَّا أَتَاهَا، فَهَلْ لِذَلِكَ مِنْ تَوْبَةٍ؟
قَالَ: فَهَلْ أَسْلَمْتَ؟
قَالَ: أَمَّا أَنَا فَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ۔
قَالَ: تَفْعَلُ الْخَيْرَاتِ، وَتَتْرُكُ السَّيِّئَاتِ، فَيَجْعَلُهُنَّ اللهُ لَكَ خَيْرَاتٍ
كُلَّهُنَّ۔
قَالَ: وَغَدَرَاتِي وَفَجَرَاتِي؟ قَالَ: نَعَمْ،
قَالَ: اللهُ أَكْبَرُ، فَمَا زَالَ يُكَبِّرُ حَتّٰى تَوَارٰى۔ (ترغیب ترہیب بحوالہ بزار و طبرانی)

Translation: Abu Taveel ® narrating his own story of entering into Islam says, " I came to Rasulullah (S) and asked, " What do you say about the person who has committed every kind of sin, nothing left and he has fulfilled all his desires, is there any chance of his repentance?"

Rasulullah (S) asked, “ Do you want to enter into Islam?”

I said, “ Yes. I stand witness that there is no deity except Allah and I stand witness that you are the Messenger of Allah”.

Rasulullah (S) said, “ After becoming a Muslim, do good deeds, give up evil-doings, Allah will transform all [including your past sins] into good deeds”.

I said, “ I have broken many promises and committed many evildoings, will all be pardoned?”

Rasulullah (S) said. “ Yes, everything will be pardoned”.

Out of joy, I cried, “Allahu Akbar [Allah is Great] and returned saying, “ O Allah! How merciful you are! How graceful you are!”

[Al-Targheeb wa Al-Tarheeb: Bazzar & Tabrani]

238. ***Truthful repentance***

(٢٣٨) كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبٍ عَمِلَهُ فَأَتَتْهُ
امْرَأَةٌ فَأَعْطَاهَا سِتِّينَ دِينَارًا عَلَى أَنْ يَطَأَهَا. فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ
الرَّجُلِ مِنْ امْرَأَتِهِ ارْعَدَتْ وَبَكَتْ،

فَقَالَ مَا يُبْكِيكِ؟ أَأَكْرَهْتُكِ؟

قَالَتْ لَا وَلَكِنْ هَذَا عَمَلٌ لَمْ أَعْمَلْهُ قَطُّ وَإِنَّمَا حَمَلَنِي عَلَيْهِ الْحَاجَةُ،

قَالَ تَفْعَلِينَ هَذَا وَلَمْ تَفْعَلِيهِ قَطُّ،

قَالَ ثُمَّ نَزَلَ فَقَالَ اذْهَبِي فَالدَّنَانِيرُ لَكِ ثُمَّ قَالَ وَاللهِ لَا يَعْصِي
اللهَ الْكِفْلُ أَبَدًا،

فَمَاتَ مِنْ لَيْلَتِهِ فَأَصْبَحَ مَكْتُوبًا عَلَى بَابِهِ قَدْ غَفَرَ اللهُ
عَزَّ وَجَلَّ لِلْكِفْلِ۔ (مسند احمد بن حنبل ج٢ ص٢٣)

Translation: There was an Israelite named Al-Kifl who was involved in all kinds of sins but never cared to repent. Once a woman came to him. He bargained with her [for fornication] in lieu of sixty Dinars [gold coins] but at the time when he proceeded to commit the act, he found the woman shivering and weeping. He asked, " What's the matter? Why are you weeping? Have I compelled you to do this?"

She said, " No. But I have never done such things before. Only my poverty has brought me to this stage".
He asked, " If you have not committed such thing till now, will you do it onward?" [She said, " No"]

He got up and told her, " You go and also take these Dinars with you".
He then repented and said, " By Allah! Al-Kifl will never ever transgress the limits of Allah".

He died on the same night and in the morning it was found

written on his door: Allah (SWT) has pardoned the sins of Al-Kifl".

[From Musnad Ahmad b Hambal # 4747]

239. *Don't take the sins lightly*

(۲۳۹) وعن عبد الله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
إياكم ومحقرات الذنوب، فإنهن يجتمعن على الرجل حتى
يهلكنه،
وإن رسول الله صلى الله عليه وسلم ضرب لهن مثلا كمثل قوم نزلوا
أرض فلاة، فحضر صنيع القوم، فجعل الرجل ينطلق فيجيء
بالعود، والرجل يجيء بالعود حتى جمعوا سوادا، وأججوا نارا،
وأنضجوا ما قذفوا فيها. (ترغيب ترهيب بحواله احمد وطبراني وبيهقي)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, "Protect yourself from the sins that people take very lightly. People continue to commit small sins till [their accumulation] destroy them".

Rasulullah (S) citing an example said, " Some people got down in a forest. For the cooking, every one went out to collect wood from the forest. Every one brought some wood and made a heap of it. It was put to fire and they cooked the food".

[Al-Targheeb wa Al-Tarheeb: Ahmad, Tabrani & Baihaqi]

Explanatory Note: The way small pieces of wood when collected into a heap, helped in cooking food. Similarly, man goes on committing sins and accumulating them till they destroy him.

240. ***The dimensions of Allah's mercy***

(٢٤٠) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْمَا يَرْوِيْ عَنْ رَبِّهٖ عَزَّ وَجَلَّ،
إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذٰلِكَ،
فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهٗ حَسَنَةً كَامِلَةً،
فَاِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهٗ عَشْرَ حَسَنَاتٍ اِلٰى سَبْعِمِائَةِ
ضِعْفٍ اِلٰٓى اَضْعَافٍ كَثِيْرَةٍ،
وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهٗ حَسَنَةً كَامِلَةً،
وَاِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَّاحِدَةً اَوْ مَحَاهَا،
وَلَا يَهْلِكُ عَلَى اللهِ اِلَّا هَالِكٌ ۔ (ترغیب ترہیب بحوالہ بخاری ومسلم)

Translation: Abdullah b Abbas ® says that Rasulullah (S) quoting from Allah (SWT) said," Verily! Allah writes both the good and the evil deeds. When a person resolves to do good but could not do it, it is recorded in his account as a

good deed. But if he has resolved to do something good and he accomplished it, it is then recorded in his account equivalent to from ten to 700 such good deeds and even more.

If a person intends to do something bad but abstains from it, it will be recorded in his account as a good deed. But if he intends to do something bad and he commits it, it will be recorded in his account only as one bad deed. And if he repents, it is then erased. Only the ill fated will be destroyed".

[Al-Targheeb wa Al- Tarheeb: Bukhari & Muslim]

Explanatory Note: The Hadith that Rasulullah (S) narrates in reference to Allah (SWT) is called Hadith Qudsi.

This Hadith describes the unimaginable dimensions of Allah's mercy. What mercy can be greater than this that a good deed if it is not perfected and only the intention is there, Allah ascribes it as a Good deed to the credit of his servant? If he intends to do good and accomplishes it, He gives reward equal to ten good deeds and even seven hundred times and more for it. In contrary to that, if some one has bad intentions and he has not accomplished it, it is written in his account as a good deed and if he does it, it is counted only as one sin and that too is pardoned, if he repents for that.

The last sentence of this Hadith is extremely important. It shows that the mercy of Allah is very vast and knows no bounds. Only the extremely unfortunate who commits sin after sin, does not repent and dies in that condition, his abode will be the Hellfire for which he was preparing for the whole of his life and he reached to his destination after death by his

own choice or fault. Allah's mercy was waiting for him but he never tried for it through repentance. Thus, he doomed himself on his own account.

241. ***Zikr and Du'a***

(٢٤١) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
اٰمُرُكُمْ بِذِكْرِ اللهِ كَثِيْرًا، وَّمَثَلُ ذٰلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ
سِرَاعًا حَتّٰى اَتٰى حِصْنًا حَصِيْنًا فَاَحْرَزَ نَفْسَهٗ فِيْهِ وَكَذٰلِكَ الْعَبْدُ
لَا يَنْجُوْ مِنَ الشَّيْطَانِ اِلَّا بِذِكْرِ اللهِ - (ترمذی، ترغیب)

Translation: Rasulullah (S) said, " I ordain you to remember Allah in abundance. For understanding it [Zikr – Remembrance of Allah] better, take the example of a person who is chased by his enemy at an accelerated pace but that person takes shelter in a fortified fort and was thus saved from falling into the hands of his enemy. Similarly, the man cannot protect himself from the clutches of the devil except through Zikr of Allah – the remembrance of Allah".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

Explanatory note: Remembrance of Allah means a comprehensive consciousness of His attributes, His omnipotence, His supreme authority, His limitless mercy and benevolence, and His all-encompassing vigilance that should always be fresh, motivated and alive in our mind. Only then we can face the invisible attacks of the devil. The practical format of this attitude of mind will be: offering Salah in its correct form, giving due emphasis on Nawafil, especially on Tahajjud Salah, remembering prayers [Du'a] as

recommended by Rasulullah (S) for different times during the day and night with their meanings and connotations and repeating them time and again. This is the fortified castle that will protect us from the satanic incitements

[However, struggling in the way of Allah with what Allah has given – life, time, talents and resources, for the establishment of His Deen in the society where one lives is the best format of Zikrullah [remembrance of Allah]. All the prescribed Ebadah prepare a Muslim or a Muslimah for this struggle. If they do not struggle to meet this obligation, there is every possibility that they may lose both the worlds - Translator]

242. ***Subject Same***

(٢٤٢) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
أَكْثِرُوا ذِكْرَ اللّٰهِ حَتّٰى يَقُولُوا مَجْنُونٌ - (مسند احمد)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, "Remember Allah so much so that people call you as a madman"

[Musnad Ahmad]

Explanatory Note: If you are totally absorbed in Zikrullah [remembrance of Allah] you may look like a madman. When a person is involved in spreading the Deen of Allah, as pinpointed above, spending his time in Dawah and its activities, has changed the pattern of his whole life, a life free of Haram and prohibited things, the people who are materialistic in nature will call such person a lost or, a madman. You have preferred to better the other world in

comparison to this world. To those who love this world, you are lost.

243. *The dialogue about Za'kreen [who remember their Lord] between Allah and His angels*

(٢٤٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ لِلّٰهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا
وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ فَيَحُفُّونَهُمْ
بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا،

قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ، مَا يَقُولُ عِبَادِي؟

قَالَ يَقُولُونَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ،

قَالَ فَيَقُولُ هَلْ رَأَوْنِي؟

قَالَ فَيَقُولُونَ لَا وَاللهِ يَا رَبِّ مَا رَأَوْكَ،

قَالَ فَيَقُولُ كَيْفَ لَوْ رَأَوْنِي؟

قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ
تَمْجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا،

قَالَ فَيَقُولُ فَمَا يَسْأَلُونِي؟

قَالَ يَقُولُ يَسْأَلُونَكَ الْجَنَّةَ،

قَالَ فَيَقُولُ وَهَلْ رَأَوْهَا؟

قَالَ يَقُولُونَ لَا وَاللهِ يَا رَبِّ مَا رَأَوْهَا؟

قَالَ فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا؟

قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ
لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً،

قَالَ فَمِمَّ يَتَعَوَّذُونَ؟

قَالُوا يَتَعَوَّذُونَ مِنَ النَّارِ،

قَالَ يَقُوْلُوْنَ لَا وَاللهِ مَا رَأَوْهَا، قَالَ فَيَقُوْلُ فَكَيْفَ لَوْ رَأَوْهَا؟
قَالَ يَقُوْلُوْنَ لَوْ رَأَوْهَا كَانُوْا أَشَدَّ مِنْهَا فِرَارًا وَّ أَشَدَّ لَهَا مَخَافَةً،
قَالَ فَيَقُوْلُ أُشْهِدُكُمْ أَنِّيْ قَدْ غَفَرْتُ لَهُمْ،
قَالَ يَقُوْلُ مَلَكٌ مِّنَ الْمَلَآئِكَةِ فِيْهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا
جَآءَ لِحَاجَةٍ،
قَالَ هُمُ الْقَوْمُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ۔ (بخاری)

Translation: From Abu Hurairah ®. Rasulullah (S) said, “ Some angels of Allah roam in cities to find out who are the people that are busy in remembering Him. When they get some people remembering Allah, they call each other: Look! Here are the people for whom we are out to reach. They [angels] cover them with their wings from earth to heaven”.
Rasulullah (S) said. “ Allah knowingly asked them, “ What my servants are saying?”
Angels say, “ They glorify you, praise you, acknowledge your greatness and are grateful to you”.
Allah asks, “ Have they seen me?”
Angles reply, “ No. By Allah! They haven’t seen you”.
Allah (SWT) adds, “ Had they seen Me, what would have been their condition?”
Angels reply, “ If they would have seen You, they would have been more enthusiastic in their worship and more devoted in Your glorification and praise”
Allah then asks, “ What My slaves are praying for?”
Angles reply, “ They beg for Jannah [paradise] from You”.
Allah asks, “ Have they seen the Jannah?”
Angels say, “ No. O my Lord! They haven’t seen Jannah?”
Allah says, “ Had they seen the Jannah, what would have been their eagerness for it?”
Angels reply, “ Had they seen the Jannah, their liking and longing for that would have been much more enormous”.

Allah asks, “ With what they seek refuge?”
Angels reply, “ They seek refuge from Hellfire”.
Allah asks, “ Have they seen the Hellfire?”
Angels reply, “ By Allah! They haven’t seen the Hellfire”.
Allah asks, “ Had they seen the Hellfire, what would have been their condition?”
Angels reply, “ Had they seen the Hellfire, they would have been more fearful and keeping aloof from the deeds that land them into Hellfire”.
Then Allah (SWT) addressing the angels said, “ You be witness, I have graced them with My Rahmah”.
One of the Angel pin-pointedly says, “ That person is not from this group. He came there for some other work and just participated in glorifying You along with them”.
In reply, Allah says, “ These are the people whose companions also do not return disdainful. They would also share the blessings of such gatherings”.

[From Bukhari]

244. ***The Za’kir [One who remembers his Lord] in the site of Allah***

(٢٤٤) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ اللهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي
فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ
إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً۔ (بخاری مسلم)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Allah says: My servants will find me in accordance to the perception they has about Me. He will get as what he expects from Me. When he remembers Me, I am with him. When he remembers Me in loneliness, I remember him in seclusion. If he remembers me in a group, I remember him in better gathering [of angels]. If he advances towards me a span, I come towards him an arm's length. If he advanced towards me an arms length, I advanced towards him four arms length. And if he comes to towards me slowly, I go to him running".

[From Bukhari & Muslim]

Explanatory Note: In this Hadith, servant means the Mumin who believes that Allah is Rahman & Rahim [Kind and Merciful]. He pardons his sins. He believes in all the attributes of Allah. Allah will deal with him in accordance to his estimation about the Creator and Sustainer. I will shower My blessings upon him and guide him both in this world and in Akhirah. This Hadith throws light how He deals with his servants and responses to his different call to Him in different ways.

245. ***Etiquettes of supplication***

(۲۴۵) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ:
لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ،
قِيلَ يَا رَسُولَ اللهِ صلى الله عليه وسلم مَا الْاِسْتِعْجَالُ؟
قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَ يَسْتَجِيبُ لِي،
فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ وَيَدَعُ الدُّعَاءَ۔ (مسلم)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The prayers of my servant are always heard provided it is not about a sin or disrupting blood relations and he is not in haste".
People asked, " O Prophet of Allah! What is haste?"
Rasulullah (S) said, " One who supplicates, he thinks that he has prayed a lot but to no response. He gets tired and abandons his prayers".

[From Muslim]

246. ***One who supplicates gets any of the three rewards***

(۲۴۶) عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ:
مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةُ رَحِمٍ
إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَى ثَلَاثٍ، إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ
يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا،
قَالُوْا إِذًا نُكْثِرُ،
قَالَ اللهُ أَكْثَرُ (مسند احمد، ترغیب)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S) said, " When a Muslim supplicates and it is not for a sin or

disrupting blood relations, it is positively granted by Allah in either of the three ways: Accepting his prayers right away or hording it for his Akhirah or removing any tragedy imminent for him”.

Prophet’s companions said, “ [If the case is so] We will increase our prayers manifold”.

Rasulullah (S) said, “ Allah is magnanimous”.

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

Explanatory Note: This Hadith removes a big misunderstanding. A Mumin supplicates to his Lord for certain objectives but if it is not fulfilled, he understands that his prayers have gone in vain. He envisions: He called his Master but He did not respond. He becomes despondent and many misgivings may surround him.

Rasulullah (S) is saying that all the legitimate prayers are accepted in three ways. Either his objective is fulfilled in this world or his Du’a [prayer] is differed for the benefit in Akhirah or Allah removes some impending tragedy in waiting for him. It is, therefore, essential that Supplication should be in sublime humbleness with great expectations and must be in abundance. There is no dearth in the treasure of Allah and He is the best Giver.

(۲۴۷) عَنْ سَلْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ،

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ اللهَ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا

صِفْرًا خَائِبَتَيْنِ۔ (ابوداؤد، ترمذی، ابن ماجہ)

247. ***Allah feels shy to return hands empty***

Translation: **From Salm'an Farsi ®. Rasulullah (S) said, " Allah is Modest as well generous. When His servant spreads his hands before Him [for prayers], He feels shy to return them empty handed".**

[From: Abu Dawood, Tirmizi, and Ibne Ma'ja]

Explanatory Note: It is a very clear Hadith in its contents. You see the so-called generous people around you. When some one spreads his hands before them, they do not like to return it empty handed. You can well imagine that how Allah (SWT) who is the most magnanimous of all can return the hands spread before Him empty handed. He grants his prayers one way or the other as discussed above in Hadith #246.

248. ***Comprehensive Supplications***

(٢٤٨) اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنٰى وَشَرِّ فِتْنَةِ الْفَقْرِ،

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ،

اَللّٰهُمَّ اغْسِلْ قَلْبِيْ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِيْ مِنَ الْخَطَايَا

كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ

كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْمَاْثَمِ وَالْمَغْرَمِ۔ (متفق عليه)

Translation: O Allah! I seek Thy refuge from seduction leading to Hellfire, punishment of the fire, punishment of the

grave, trial of riches and the trial of poverty. O Allah! I seek Thy protection from the seduction of the imposter, Anti-Christ.

O Allah! Wash my heart with cold and ice water and clear my heart from sins as the white cloth is cleaned from dirt and distance me from sin, as the distance between East and West.

O Allah! I seek Thy refuge from lethargies [in Ebadah and Dawah activities], sins and debt".

[From: Bukhari & Muslim]

Explanatory Note: The trial of grave means: the interrogation in the grave about Rab, Deen and Prophet. It would be a big trial of Iman. An individual may not succeed in it. So, he seeks protection of Allah from such a situation.
When a person becomes rich, he, either becomes grateful to Allah, helps the poor and needy or becomes arrogant and hates the poor. He, therefore, seeks Allah's protection from the evil effects of wealth. Similarly, poverty is also a trial. It can put even one's Iman at stake. He may become suspicious about God and starts complaining about Him. Man seeks Allah's protection against such situation. Thus, richness and poverty, both may become a trial in different perspective.

249. ***Subject Same***

(٢٤٩) عَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَدْعُوْا بِهٰذَا الدُّعَاءِ:

رَبِّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ، وَاِسْرَافِيْ فِيْ اَمْرِيْ كُلِّهٖ، وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ،

اَللّٰهُمَّ اغْفِرْلِيْ خَطَايَايَ وَعَمْدِيْ وَجَهْلِيْ وَهَزْلِيْ، وَكُلُّ ذٰلِكَ عِنْدِيْ،

اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ، وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ،

اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ، وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (متفق عليه)

Translation: Abu Musa Asha'ri ® reports that Rasulullah (S) used to supplicate: O Allah! Pardon my shortcomings and my ignorance and excessiveness in my affairs, and from all the sins You know better than me.

O Allah! Pardon my sins, committed intentionally or out of emotions or fun, and all are from me.

O Allah! Pardon all my past and future sins, and my open and hidden sins, You promote and demote Your servant, and everything is under Your control".

[From: Bukhari & Muslim]

250. ***Subject Same***

(٢٥٠) عَنْ اَبِیْ بَكْرِ الصِّدِّیْقِ رَضِیَ اللهُ عَنْهُ اَنَّهٗ قَالَ لِرَسُوْلِ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ عَلِّمْنِیْ
دُعَآءً اَدْعُوْ بِهٖ فِیْ صَلَاتِیْ،
قَالَ قُلْ،
اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا، وَّلَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ،
فَاغْفِرْ لِیْ مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ (متفق علیه)

Translation: Abu Bakr Siddiq ® asked Rasulullah (S) to tell him a Du'a [prayer] that he should recite in his Salah [after Tashahud and Darud].

Rasulullah (S) said, " Say, O Allah! I have committed injustices on my part and no body can pardon my sins except Thee. So, pardon me and be benevolent to me. You are the Merciful and the Forgiver".

[From: Bukhari & Muslim]

251. ***Subject Same***

(٢٥١) اَللّٰهُمَّ اَصْلِحْ لِیْ دِیْنِیَ الَّذِیْ هُوَ عِصْمَةُ اَمْرِیْ،
وَاَصْلِحْ لِیْ دُنْیَایَ الَّتِیْ فِیْهَا مَعَاشِیْ،
وَاَصْلِحْ لِیْ اٰخِرَتِیَ الَّتِیْ فِیْهَا مَعَادِیْ،
وَاجْعَلِ الْحَیَاةَ زِیَادَةً لِّیْ فِیْ كُلِّ خَیْرٍ،
وَاجْعَلِ الْمَوْتَ رَاحَةً لِّیْ مِنْ كُلِّ شَرٍّ۔ (ترغیب وترہیب)

Translation: O Allah! You correct my Deen that is the custodian of all my affairs;
And correct my world that contains my livelihood;
And correct my Akhirah where I am to return;
And render my worldly life the cause of Khair [goodness] for every thing;
And render my death the comfort from the Shar [wickedness] of every thing”.

[Al-Targheeb Wa Al-Tarheeb]

252. ***Subject Same***

(٢٥٢) اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُکَ الثَّبَاتَ فِی الْاَمْرِ،
وَاَسْأَلُکَ عَزِیْمَةَ الرُّشْدِ،
وَاَسْأَلُکَ شُکْرَ نِعْمَتِکَ وَحُسْنَ عِبَادَتِکَ،
وَاَسْأَلُکَ لِسَانًا صَادِقًا وَّقَلْبًا سَلِیْمًا،
وَاَعُوْذُ بِکَ مِنْ شَرِّ مَا تَعْلَمُ،
وَاَسْأَلُکَ مِنْ خَیْرِ مَا تَعْلَمُ،
وَاَسْتَغْفِرُکَ مِمَّا تَعْلَمُ، اِنَّکَ اَنْتَ عَلَّامُ الْغُیُوْبِ۔ (ترغیب ترہیب)

Translation: O Allah! I beg from You to be steadfast on Deen;
And I beg from You to follow the path of righteousness with Azimah [determination];
And I beg from You to be grateful for Your favors and the beautification in Your Ebadah;
And I beg from You the truthful tongue and the rightful heart;
And I seek refuge from the evil effect of all that I am ignorant;

And I beg from You the good effect of all that I am ignorant; And I seek your pardon from all the sins known to You and You are well aware of every thing”.

[Al-Targheeb Wa Al-Tarheeb]

253. ***Subject Same***

(۲۵۳) اَللّٰهُمَّ اِنِّیْٓ اَسْأَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِيْ حَتّٰٓى اَعْلَمَ اَنَّهٗ لَا يُصِيْبُنِيْٓ
اِلَّا مَا كَتَبْتَ لِيْ وَرَضِّنِيْ مِنَ الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ۔ (ترغيب ترهيب)

Translation: **“**O Allah! Give me such Iman that occupies my heart so much so that when a calamity falls on me I should have the conviction that it was my destiny and so I encountered it and whatever comes from You, it is for my betterment and so it has come for my Tarbiyah (Training)] and give me Tawfeeq [Divine favor] to be contented with the livelihood allotted to me” [saving me from the greed of the worldly gains]

[Al-Targheeb Wa Al-Tarheeb]

254. ***Subject Same***

(۲۵۴) اَللّٰهُمَّ احْفَظْنِيْ بِالْاِسْلَامِ قَائِمًا، وَاحْفَظْنِيْ بِالْاِسْلَامِ قَاعِدًا،
وَاحْفَظْنِيْ بِالْاِسْلَامِ رَاقِدًا، وَّلَا تُشْمِتْ بِيْ عَدُوًّا وَّلَا حَاسِدًا۔ (ترغيب ترهيب)

Translation: **“**O Allah! Protect me with Islam while I am

standing, or I am sitting or I am resting on bed and don't give a chance to my enemies to laugh at me or to any one who is jealous of me".

[Al-Targheeb Wa Al- Tarheeb]

Explanatory Note: That under all circumstances I should follow the path of Your obedience and since Satan and my crocked-self want to deviate me from it, therefore, protect me against their onslaughts and from the situation that may cause pleasure to enemies and the jealous people.

255. ***Subject Same***

(٢٥٥) اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا وَّيَقِيْنًا لَّيْسَ بَعْدَهٗ كُفْرٌ، وَّرَحْمَةً اَنَالُ بِهَا
شَرَفَ الدُّنْيَا وَالْاٰخِرَةِ۔ (ترغيب ترهيب)

Translation: "O Allah! Give me the Iman and conviction that I don't commit any act of denial [Kufr] after that and favor me with Rahmah [kindness] that brings forward the honor of both the worlds".

[Al- Targheeb wa Al-Tarheeb]

256. ***Subject Same***

(٢٥٥) اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا وَّيَقِيْنًا لَّيْسَ بَعْدَهٗ كُفْرٌ، وَّرَحْمَةً اَنَالُ بِهَا
شَرَفَ الدُّنْيَا وَالْاٰخِرَةِ۔ (ترغيب ترهيب)

Translation: O Allah! Don't leave me in the hands of my

own-self even for a moment and don't deprive me with the blessings that you have favored me".

[Al-Targheeb Wa Al- Tarheeb]

Explanatory Note: It means: O Allah! You protect me from such conditions or situation in which a man is deprived of Your protection, favor and guardianship. He is, then, possessed by the satanic forces from within and outside that may lead him to fall in some of the ditches of destruction. And when a man does not value the favors of Allah and prefers to walk on the path of transgression, he is not only denied extra favors but is deprived of those that were already in his reach.

257. ***Subject Same***

(٢٥٧) اَللّٰهُمَّ اِنِّیْۤ اَسْاَلُكَ صِحَّةً فِیْۤ اِیْمَانٍ وَّاِیْمَانًا فِیْ حُسْنِ خُلُقٍ، وَّ
نَجَاحًا یَّتْبَعُهٗ فَلَاحٌ وَّرَحْمَةً مِّنْكَ وَعَافِیَةً وَّمَغْفِرَةً مِّنْكَ وَرِضْوَانًا۔

(ترغیب وترہیب)

Translation: **"**O Allah! I beg from you health with Iman, and Iman with good disposition, the success of this world that contains eternal success in Akhirah with Rahmah; and Your protection, pardon and pleasure".

[Al- Targheeb Wa Al-Tarheeb]

258. *Subject Same*

(٢٥٨) اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَا عَلِمْتَ
الْحَيَاةَ خَيْرًا لِّيْ، وَتَوَفَّنِيْ إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ،
اَللّٰهُمَّ وَاَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ،
وَاَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ،
وَاَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى،
وَاَسْأَلُكَ نَعِيْمًا لَّا يَنْفَدُ،
وَاَسْأَلُكَ قُرَّةَ عَيْنٍ لَّا تَنْقَطِعُ،
وَاَسْأَلُكَ الرِّضَا بِالْقَضَاءِ،
وَاَسْأَلُكَ لَذَّةَ النَّظَرِ إِلٰى وَجْهِكَ، وَالشَّوْقَ إِلٰى لِقَائِكَ فِيْ غَيْرِ
ضَرَّاءَ مُضِرَّةٍ وَّلَا فِتْنَةٍ مُّضِلَّةٍ،
اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْإِيْمَانِ، وَاجْعَلْنَا هُدَاةً مُّهْتَدِيْنَ -

(ترغیب وترہیب)

Translation: **"**O Allah! You are the Knower of the unknown and Controller of Your creation in totality: let me live till my life is beneficial for me and give me death when it is a boon for me;
O Allah! I beg fear of You both in public sand private;
And I pray to give me Tawfeeq [favor me] to speak only the truth whether I am pleased or annoyed;
And give me Tawfeeq to follow only the correct path, both in

poverty and plenty;
And I beg for Your favors that know no bounds [the unending pleasures of Jannah];
And I beg for the comfort of the eyes that is eternal;
And I beg from You to be contented for what You decide;
And I beg from You an audience, and beg You to aggravate the desire in my heart to see You, and that I may be protected from the pains of destructive events and from deviation from falling into some trial;
O Allah! Adore my life with Iman and keep me on the path of righteousness and inviting others to the same path".

[Al-Targheeb wa Al-Tarheeb]

259. ***Subject Same***

(٢٥٩) اَللّٰهُمَّ يَا ذَا الْحَبْلِ الشَّدِيْدِ، وَالْاَمْرِ الرَّشِيْدِ اَسْأَلُكَ الْاَمْنَ يَوْمَ الْوَعِيْدِ، وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ، مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ، الرُّكَّعِ السُّجُوْدِ، الْمُوْفِيْنَ بِالْعُهُوْدِ، اِنَّكَ رَحِيْمٌ وَّدُوْدٌ، وَّاِنَّكَ تَفْعَلُ مَا تُرِيْدُ،
اَللّٰهُمَّ اجْعَلْنَا هَادِيْنَ مُهْتَدِيْنَ غَيْرَ ضَآلِّيْنَ وَلَا مُضِلِّيْنَ سِلْمًا لِّاَوْلِيَآئِكَ وَعَدُوًّا لِّاَعْدَآئِكَ نُحِبُّ بِحُبِّكَ مَنْ اَحَبَّكَ، وَنُعَادِيْ بِعَدَاوَتِكَ مَنْ خَالَفَكَ۔ (ترغیب وترہیب)

Translation: **"**O Allah! The Mighty of the mightiest and the most Judicious in delivering Judgment: I beg Your protection from the appointed Day, and make my permanent abode in Jannah with your favorite servants who witnessed to mankind [about the Deen], bending and prostrating [in Salah]; and fulfilling their undertakings. You are verily merciful, loving

your servants and doing what You intends to do.

O Allah! Give us Tawfeeq [favor us] to keep on straight path and inviting others to it, not going astray nor causing others to go astray, make us friendlier to those who keep on the path of righteousness and, you be my beloved and enemy to your enemies. You be my beloved and give me Tawfeeq to love those who love You and hate those who deny You”.

[Al-Targheeb WA Al-Tarheeb]

260. ***Subject Same***

(٢٦٠) اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُوْلُ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ
طَاعَتِكَ مَا تُبَلِّغُنَا بِهٖ جَنَّتَكَ (اَيْ اجْعَلْ لَنَا قِسْمًا)، وَمِنَ الْيَقِيْنِ مَا يُهَوِّنُ
عَلَيْنَا مَصَآئِبَ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا، وَ
اجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلٰى مَنْ عَادَانَا،
وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا، وَلَا تَجْعَلِ الدُّنْيَآ اَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ
عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا۔ (ترغیب ترہیب)

Translation: “O Allah! Nurture Your fear in my heart that saves me from Your disobedience, give me Tawfeeq [favor me] to Your obedience that may lead me to Jannah; Give me that conviction that makes the worries of this world easy till we are alive, maintain our power of seeing, hearing and the

physical capacities, and take revenge from those who are oppressive upon us and help us against those who are our enemies. And shelter us from worldly calamities, and don't make this world our objective and that our knowledge should not be restricted only to this world and be deprived of the knowledge of Akhirah, and do not impose upon us those who are cruel and unkind".

[Al-Targheeb wa Al-Tarheeb]

261. *Subject Same*

(۲۶۱) اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا، وَاَلِّفْ بَيْنَ قُلُوْبِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ
وَنَجِّنَا مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ۔

Translation: "O Allah! Cement our mutual relations, and cement our hearts and give us Tawfeeq [favor us] to follow the path of peace and take us out from darkness into light".

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262. *The supplication of Abdullah b Maswood ®*

(۲۶۲) اَللّٰهُمَّ اِنِّیْٓ اَسْأَلُكَ اِيْمَانًا لَّا يَرْتَدُّ، وَنَعِيْمًا لَّا يَنْفَدُ، وَمُرَافَقَةَ
نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْٓ اَعْلٰى جَنَّةِ الْخُلْدِ۔ (مسند احمد)

Translation: "O Allah! I beg from you Iman that is unshakeable, favors that are never ending and eternal Jannah in the company of Prophet Muhammad (S)".

[Musnad Ahmad]

Explanatory Note: That is begging from Allah such a strong Iman that is not removable and unshakeable from its place and that does not know to look behind.

263. ***Hating worldliness and concern for Akhirah***

(٢٦٣) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ:
مَا لِيْ وَلِلدُّنْيَا، إِنَّمَا مَثَلِيْ وَمَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ قَالَ فِيْ ظِلِّ
شَجَرَةٍ فِيْ يَوْمٍ صَائِفٍ ثُمَّ رَاحَ وَتَرَكَهَا۔ (مسند احمد)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, " What interest I have with this world? The comparison between me and this world is like that of a way farer who on a scorching day stops for rest awhile under the shadow of a tree and then proceeds ahead [leaving it behind]".

[Musnad Ahmad]

Explanatory Note: It shows that the permanent abode of a Mumin is Akhirah. This world is a place of earning for him and, therefore, he takes little interest in it and does not want to make it a native place.

264. ***Remembrance of Akhirah***

(٢٦٤) عَنِ ابْنِ عُمَرَ رض قَالَ اَخَذَ رَسُوْلُ اللّٰهِ ﷺ بِبَعْضِ جَسَدِيْ، فَقَالَ يَا عَبْدَ اللّٰهِ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ وَّ اعْدُدْ نَفْسَكَ فِي الْمَوْتٰى ـ (مسند احمد بن حنبل)

Translation: Abdullah b Umar ® narrates that Rasulullah (S), holding me [by shoulder] said, " O Abdullah! Live in this world like an unknown traveler or like a way farer and count yourself amongst the dead".

[From Musnad Ahmad b Hambal ®]

Explanatory Note: "Gharib" means traveler who is away from his home. His stoppages are short. He is light weighted and is in a state of constant traveling with little or no asset with him. It means you have the least botheration for the world and what it contains, and keep yourself light weighted like a traveler. Take this world as a temporary stoppage of your journey of life. Your eternal house is your Akhirah. Be prepared for it. This kind of life will be possible to lead on this earth only when one has a constant feeling that he is to die and is to pass on from this world one day.

265. *Disenchantment from the world*

(٢٦٥) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ اِنْ اَرَدْتِ اللُّحُوْقَ بِيْ فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَاِيَّاكِ وَمُجَالَسَةَ الْاَغْنِيَاءِ وَلَا تَسْتَخْلِقِيْ حَتّٰى تُرَقِّعِيْهِ ـ (ترغيب وترهيب بحوالہ ترمذی)

Translation: Aisha Siddiqa ® reports that Rasulullah (S) said to me, " O Aisha! If you want to accompany me [in Jannah], only so much worldly things should, then, suffice to you as are being carried by a wayfarer; don't associate with the wealthy people and when your dress becomes old, don't throw it but use it after getting it patched".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

266. ***The faithful companion***

(٢٦٦) عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

اَلْاَخِلَّاءُ ثَلَاثَةٌ،

فَاَمَّا خَلِيْلٌ فَيَقُوْلُ اَنَا مَعَكَ حَتّٰى تَاْتِيَ قَبْرَكَ،

وَاَمَّا خَلِيْلٌ فَيَقُوْلُ لَكَ مَا اَعْطَيْتَ، وَمَا اَمْسَكْتَ فَلَيْسَ لَكَ فَذٰلِكَ مَالُكَ،

وَاَمَّا خَلِيْلٌ فَيَقُوْلُ اَنَا مَعَكَ حَيْثُ دَخَلْتَ وَحَيْثُ خَرَجْتَ، فَذٰلِكَ عَمَلُهُ،

فَيَقُوْلُ وَاللّٰهِ لَقَدْ كُنْتَ مِنْ اَهْوَنِ الثَّلَاثَةِ عَلَيَّ۔ (ترغیب بحوالہ مستدرک)

Translation: From Anas b Malik ®. Rasulullah (S) said, " Friends are of three kinds:

One friend will tell you: I am with you till you enter in your grave. [These are your human relations]

The other friend tells: It is for you that you have given [in the way of Allah] and that you hold it is not yours. It is your wealth. It is for your heirs.

The third friend tells: I am with you, when you enter [into

grave] and when you come out of it. These are your deeds.

The person will be astonished and addressing his deeds will say: From amongst the three friends, I was taking you as the most contemptible and very ordinary friend. [That was my mistake. I did every thing for my relatives but no body came to my rescue. Only my deeds came along with me]".

[Al-Targheeb wa Al-Tarheeb: Mustadrak]

267. ***Subject Same***

(٢٦٧) عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
لا تتخذوا الضيعة فترغبوا في الدنيا۔ (مسند احمد)

Translation: From Abdullah b Maswood ®. Rasulullah (S) said, " Don't build estates [properties], you will fall in the love of this world".

[From Musnad Ahmad]

Explanatory Note: When an individual is involved in collecting properties [real states], gradually, he will find himself deviated from Akhirah. This is against the spirit of Islam. There was no dearth of materialistic people before. The prime objective to raise this Ummah is to make Akhirah its goal and take from this world only what is essential for the preparation of the next world. That is why Rasulullah (S) has

expressed his dissatisfaction about it. It is natural that a man takes interest for what he tries, puts efforts and invests his talents and resources to acquire. He is very often found lost in it.

268. ***The Concept of Abstinence***

(۲۶۸) قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَلزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيْمِ الْحَلَالِ وَلَا بِإِضَاعَةِ الْمَالِ،

وَلٰكِنَّ الزَّهَادَةَ فِي الدُّنْيَا اَنْ لَا تَكُوْنَ بِمَا فِيْ يَدَيْكَ اَوْثَقَ مِمَّا

فِيْ يَدَيِ اللهِ، وَاَنْ تَكُوْنَ فِيْ ثَوَابِ الْمُصِيْبَةِ إِذَا اَنْتَ اُصِبْتَ بِهَا اَرْغَبَ فِيْهَا

لَوْ اَنَّهَا اُبْقِيَتْ لَكَ۔ (ترمذی — ابوذر)

Translation: From Abu Zar Ghaffa'ri ®. Rasulullah (S) said, "Abstinence from this world is not that man restricts himself from permissible and gives up his wealth [keeping aloof from it]. But the true abstinence is this that you should trust more in the favors and blessings from Allah than the worldly things. And when some calamity falls, then look towards its rewards from Allah and take your troubles as a source of earning Ajr [reward] from Him".

[From Tirmizi]

269. ***Mumin and audience with Allah***

(٢٦٩) عَنْ عَآئِشَةَ رض قَالَتْ،

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

مَنْ اَحَبَّ لِقَآءَ اللهِ اَحَبَّ اللهُ لِقَآءَهُ، وَمَنْ كَرِهَ لِقَآءَ اللهِ كَرِهَ اللهُ

لِقَآءَهُ،

فَقُلْتُ أَكَرَاهِيَةُ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ،

قَالَ لَيْسَ كَذٰلِكِ، وَلٰكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَ

رِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللهِ فَأَحَبَّ اللهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا

بُشِّرَ بِعَذَابِ اللهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللهِ وَكَرِهَ اللهُ لِقَاءَهُ - (مسلم)

Translation: From Aisha Siddiqa ®. Rasulullah (S) said, “ Who loves to meet Allah, Allah loves to meet him and who dislikes to meet Allah, Allah does not like to meet him”.

She ® then asked, “ What is the sense of dislike in meeting with Allah? Does it mean the hate against death? If it is so, every one hates death”.

Rasulullah (S) said, “ It is not what I mean. It means that when a Mumin gets glad tidings about the Rahmah [kindness] of Allah, His pleasure and His Jannah, he loves to meet Allah and Allah loves to meet him. And when the disbeliever gets warning about the punishment of Allah, he dislikes to meet Allah and Allah dislikes to meet him”.

[From Muslim]

270. ***Emphasis to desire for Jannah***

(٢٧٠) عَنْ كُلَيْبِ بْنِ حَزْنٍ رَضِيَ اللهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
اُطْلُبُوا الْجَنَّةَ جُهْدَكُمْ وَاهْرَبُوْا مِنَ النَّارِ جُهْدَكُمْ،
فَإِنَّ الْجَنَّةَ لَا يَنَامُ طَالِبُهَا، وَإِنَّ النَّارَ لَا يَنَامُ هَارِبُهَا،
وَإِنَّ الْاٰخِرَةَ الْيَوْمَ مَحْفُوْفَةٌ بِالْمَكَارِهِ،
وَإِنَّ الدُّنْيَا مَحْفُوْفَةٌ بِاللَّذَّاتِ وَالشَّهَوَاتِ،
فَلَا تُلْهِيَنَّكُمْ عَنِ الْاٰخِرَةِ۔ (ترغیب وترہیب بحوالہ طبرانی)

Translation: Kulaib b Hazn ® reports from Rasulullah (S) saying: "Struggle hard to get into Jannah and try utmost to keep away from the Hellfire. Because one who desires for Jannah cannot sleep and [equally] the one who wants to keep away from the Hellfire cannot sleep".

"The Akhirah is surrounded with what is prohibited and the world is encircled with lusts and adorable. So the luxuries and comforts of this world should not make you unmindful of the Akhirah".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: It is essential for the success in Akhirah that man should not indulge in luxuries and lusts. For the attainment of success on the Day of Judgment, man has to do a lot of things that he may not like them but the way to Jannah goes through this abhorrence.

271. *First destination of Akhirah: The grave*

(۲۷۱) وَعَنْ هَانِئٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ:

كَانَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ إِذَا وَقَفَ عَلَى قَبْرٍ يَبْكِي حَتَّى يَبُلَّ لِحْيَتَهُ

فَقِيْلَ لَهُ:

تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَذْكُرُ الْقَبْرَ فَتَبْكِي؟

فَقَالَ: إِنِّي سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:

اَلْقَبْرُ اَوَّلُ مَنْزِلٍ مِّنْ مَنَازِلِ الْآخِرَةِ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ

اَيْسَرُ وَإِنْ لَّمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ اَشَدُّ،

قَالَ: وَسَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:

مَا رَأَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ۔ (ترغیب ترہیب بحوالہ ترمذی)

Translation: Ha’ni, Maula of Uthman b Affa’n (R) reports that when Uthman ® used to stand by a grave, he used to cry and get his beard wet with tears.

People asked him, " You don't cry over the discussion about hell and heaven, why you then cry remembering the grave? He replied that he had heard Rasulullah (S) saying, " Grave is the first step towards the destination of Akhirah. If man gets smooth sailing here, his onward journey will be easy. If he does not get relief here, his onward journey will be more and more difficult".
I further heard Rasulullah (S) saying, " There will be no greater hazardous scenario than that of the grave".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

Ha'ni (R) adds that Uthman ® was reciting the following couplet standing by the side of a grave:

Translation: "If you get rid of the hardship of the grave, you are free from a great trial and if not, I think, you will not get the salvation or deliverance".

272. ***Grave and the good deeds***

(٢٧٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ حِيْنَ يُوَلُّوْا مُدْبِرِيْنَ،

فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلٰوةُ عِنْدَ رَأْسِهِ، وَكَانَ الصِّيَامُ عَنْ يَمِيْنِهِ، وَكَانَتِ الزَّكَاةُ عَنْ شِمَالِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ، وَالصَّلٰوةِ وَالْمَعْرُوْفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ،

فَيُؤْتٰى مِنْ قِبَلِ رَأْسِهِ فَتَقُوْلُ الصَّلٰوةُ: مَا قِبَلِيْ مَدْخَلٌ،

ثُمَّ يُؤْتٰى عَنْ يَمِيْنِهِ فَيَقُوْلُ الصِّيَامُ: مَا قِبَلِيْ مَدْخَلٌ،

ثُمَّ يُؤْتٰى عَنْ يَسَارِهِ فَتَقُوْلُ الزَّكَاةُ: مَا قِبَلِيْ مَدْخَلٌ،

ثُمَّ يُؤْتٰى مِنْ قِبَلِ رِجْلَيْهِ فَيَقُوْلُ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ

وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ مَا قِبَلِي مَدْخَلٌ،

فَيُقَالُ لَهُ: اِجْلِسْ فَيَجْلِسُ قَدْ مُثِّلَتْ لَهُ الشَّمْسُ، وَقَدْ دَنَتْ لِلْغُرُوبِ فَيُقَالُ لَهُ:

أَرَأَيْتَكَ هٰذَا الَّذِي كَانَ قَبْلَكُمْ مَا تَقُولُ فِيهِ؟ وَمَا ذَا تَشْهَدُ عَلَيْهِ؟

فَيَقُولُ: دَعُونِي حَتّٰى أُصَلِّيَ،

فَيَقُولُ إِنَّكَ سَتَفْعَلُ، أَخْبِرْنَا عَمَّا نَسْأَلُكَ أَرَأَيْتَكَ هٰذَا الرَّجُلَ الَّذِي كَانَ قَبْلَكُمْ مَا ذَا تَقُولُ فِيهِ وَمَا ذَا تَشْهَدُ عَلَيْهِ؟

قَالَ: فَيَقُولُ مُحَمَّدٌ أَشْهَدُ أَنَّهُ رَسُولُ اللهِ ﷺ وَأَنَّهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللهِ،

فَيُقَالُ لَهُ، عَلٰى ذٰلِكَ حَيِيتَ، وَعَلٰى ذٰلِكَ مِتَّ، وَعَلٰى ذٰلِكَ تُبْعَثُ إِنْ شَاءَ اللهُ،

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَيُقَالُ لَهُ:

هٰذَا مَقْعَدُكَ مِنْهَا، وَمَا أَعَدَّ اللهُ لَكَ فِيهَا فَيَزْدَادُ غِبْطَةً وَسُرُورًا،

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ فَيُقَالُ لَهُ:

هٰذَا مَقْعَدُكَ وَمَا أَعَدَّ اللهُ لَكَ فِيهَا لَوْ عَصَيْتَهُ فَيَزْدَادُ غِبْطَةً وَسُرُورًا،

ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُعَادُ الْجَسَدُ كَمَا بَدَأَ مِنْهُ فَتُجْعَلُ نَسَمَتُهُ فِي النَّسِيمِ الطَّيِّبِ وَهِيَ طَيْرٌ تَعَلَّقُ فِي شَجَرِ الْجَنَّةِ فَذٰلِكَ قَوْلُهُ،

"يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ" الْآيَةَ، (سورہ ابراہیم آیت ۲۷)

وَإِنَّ الْكَافِرَ إِذَا أُتِيَ مِنْ قِبَلِ رَأْسِهِ لَمْ يُوجَدْ شَيْءٌ،

ثُمَّ أُتِيَ عَنْ يَمِينِهِ فَلَا يُوجَدُ شَيْءٌ،

ثُمَّ أُتِيَ عَنْ شِمَالِهِ فَلَا يُوجَدُ شَيْءٌ،

ثُمَّ أُتِيَ مِنْ قِبَلِ رِجْلَيْهِ فَلَا يُوجَدُ شَيْءٌ،

فَيُقَالُ لَهُ: اِجْلِسْ فَيَجْلِسُ مَرْعُوبًا خَائِفًا فَيُقَالُ:

أَرَأَيْتَكَ هٰذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ فِيهِ وَمَا تَشْهَدُ

عَلَيْهِ؟ فَيَقُولُ: أَيُّ رَجُلٍ؟ وَلَا يَهْتَدِي لِاسْمِهِ،

فَيُقَالُ لَهُ: مُحَمَّدٌ،

فَيَقُولُ لَا أَدْرِي سَمِعْتُ النَّاسَ قَالُوا قَوْلًا فَقُلْتُ كَمَا قَالَ النَّاسُ،

فَيُقَالُ لَهُ: عَلَى ذٰلِكَ حَيِيتَ وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللّٰهُ،

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ

مِنَ النَّارِ وَمَا أَعَدَّ اللّٰهُ لَكَ فِيهَا فَيَزْدَادُ حَسْرَةً وَثُبُورًا۔

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ

مِنْهَا وَمَا أَعَدَّ اللّٰهُ لَكَ فِيهَا لَوْ أَطَعْتَهُ فَيَزْدَادُ حَسْرَةً وَثُبُورًا،

ثُمَّ يُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتّٰى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ۔

(ترغیب وترہیب، للمنذری)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " When the dead body is laid down in the grave, it listens the sound of the footsteps of the people turning back from the grave, as the soul is restored to it.

If he is a Mumin, his Ebadah line up around him for his protection: Salah at his head, fasting at his right hand and Zakah at his left, Nafil Salah, Nafil Sawm, and other Nafil Sadaqah and deeds at his feet. The dead man is then asked to get up. He sits down and feels that it is just Asr time and the sun is about to set.

After that angels would ask, " What do you say about the

Prophet who was sent to you from Allah and what witness you give about him?

The Mumin in the grave will say, “ Let me first offer my Asr prayer, the sun is about to set and I may lose my Salah”.
Angels will reply, “ First answer our questions, then offer Salah”.

He will say, “ He is my Prophet Muhammad (S). I stand witness to his Prophethood. Allah sent him with the truthful Book to us”.

The Angels will gladly tell, “ You followed this truthful Prophet for the whole of your life, you breathed your lost in the same condition and you will be resurrected in the same state on the Day of Judgment” They will open a door of Jannah for him and said to him, “ Look! This is your permanent abode and these are its blessings”.

The dweller of the grave will be extremely happy. And then a door of hell will be opened for him. Angels will say, “ If you had been disobedient to Allah, this house of fire would have been your abode”.

Hearing this, his happiness will know no bound. The grave will be widened by seventy arms length and will be enlightened. His soul will depart from his body and be flying on and over the trees of Jannah till the doomsday. Allah ordains in the Qur’an:

“Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrong-doers astray. And Allah does what He wants”. [Surah Abraham: 27]

If the dead person is a disbeliever, there will be nothing to

protect him, neither at head, nor at right nor at left or at the foot. He will be ordered to get up. He will sit down scared and horrified.

Angels will ask him, “ What do you say about the person who was sent to you as the Prophet of Allah and what witness you give?” He will astonishingly ask. “ Which person? Who was sent to us as the Prophet? I don’t know”.

He will then be categorically asked by name about Muhammad (S).
He will say, “ I don’t know. I heard people saying something and I repeated the same without the least consideration”.

Angels will tell him, “ You have been in ignorance for the whole of your life, died in the same state and will be raised from your grave in the same condition”. Then Angels will open one gate of Hellfire and tell, “ This is your abode and this is the punishment you will sustain”. This will increase his sorrow.

Then the angels will then open a gate of heaven before him and say, “ Had you been obedient to Allah in the world, this would have been your abode and you would have enjoyed its blessings”.

Hearing this his sorrow and sadness will increase manifold. His grave will be contracted for him so much that his ribs will be squeezed with one another.

[Al-Targheeb wa Al-Tarheeb: Al-Munzari]

Explanatory Note: In this Hadith, the word “disbeliever” has been used. It deals with the end of a Ka’fir [disbeliever]. But

it appears from the last portion of the Hadith that it describes the end of those who were born in a Muslim society but never tried to know the directives of Allah and His Prophet (S). People were reciting Kalimah and he used to repeat the same without understanding it. People were talking about Rasulullah (S) and used to listen, but since he did not pass his life taking Allah as his Rab and Muhammad (S) as his Rasul, he, therefore, could not recollect after death that who is Allah and Rasul and what are their teachings?

In other Ahadith the word hypocrite has been used. Both Kafir [disbeliever] and hypocrite will meet the same fate. The same will be the fate of those who do not care for Allah's Deen in this world but with variations in the form of punishment

273. ***When the Qayamah will occur***

(۲۷۳) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
لَتَقُومُ السَّاعَةُ وَثَوْبُهُمَا بَيْنَهُمَا لَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ،
وَلَتَقُومُ السَّاعَةُ وَقَدْ انْصَرَفَ بِلَبَنِ لِقْحَتِهِ لَا يَطْعَمُهُ،
وَلَتَقُومُ السَّاعَةُ يَلُوطُ حَوْضَهُ لَا يَسْقِيهِ،
وَلَتَقُومُ السَّاعَةُ وَقَدْ رَفَعَ لُقْمَتَهُ إِلَى فِيهِ لَا يَطْعَمُهَا۔

(ترغیب وترہیب بحوالہ احمد وابن حبان)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Two persons will be bargaining about cloth lying before them, the Qayamah will occur suddenly and they will not be able to complete the deal; a man has milked his she-camel, the Qayamah will come abruptly and he will not be able to drink the milk; a man will be preparing ditch for watering animals, the Qayamah will come so suddenly that he will not be able to water his animals; a person has a marcel in his hand, Qayamah will occur and he will not be able to take that marcel to his mouth".

[Al-Targheeb wa Al-Tarheeb: Ahmad & Ibne Heban]

274. ***Accountability on the Day of* Judgment**

(۲۷۴) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:
بَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ إِذْ رَأَيْنَاهُ ضَحِكَ حَتَّى بَدَتْ ثَنَايَاهُ،

فَقَالَ لَهُ عُمَرُ مَا أَضْحَكَكَ يَا رَسُوْلَ اللهِ؟ بِأَبِيْ أَنْتَ وَأُمِّيْ،
قَالَ: رَجُلَانِ مِنْ أُمَّتِيْ جَثَيَا بَيْنَ يَدَيْ رَبِّ الْعِزَّةِ،
فَقَالَ أَحَدُهُمَا: يَا رَبِّ خُذْ لِيْ مَظْلَمَتِيْ مِنْ أَخِيْ،
فَقَالَ اللهُ: كَيْفَ تَصْنَعُ بِأَخِيْكَ وَلَمْ يَبْقَ مِنْ حَسَنَاتِهِ شَيْءٌ؟
قَالَ يَا رَبِّ فَلْيَحْمِلْ مِنْ أَوْزَارِيْ،
وَفَاضَتْ عَيْنَا رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْبُكَاءِ، ثُمَّ قَالَ:
إِنَّ ذٰلِكَ لَيَوْمٌ عَظِيْمٌ يَحْتَاجُ النَّاسُ أَنْ يُحْمَلَ عَنْهُمْ مِنْ أَوْزَارِهِمْ۔
(ترغيب وترهيب بحواله حاكم)

Translation: Anas b Malik ® repots that he was sitting in the company of Rasulullah (S), he ((S) laughed to the extent that his front teeth were visible. Umar ® who was amongst the participants asked, “ O the Prophet of Allah! What makes you laugh?”

Rasulullah (S) said, “ Two persons of my Ummah came to Allah (SWT). One of them said: O Allah! Help me in getting my right from this man”.

Allah will say, “ No good deed is left in his account. How will you get your right”?

He will say, “ If he has no good deeds, then transfer my bad deeds to his account so that I am compensated somewhat for the oppression committed on me”.

After narrating so much, Rasulullah started crying suddenly and said, “Definitely it would be a very horrible day. Everyone will be desirous to lighten his burden of sins”.

[Al-Targheeb wa Al-Tarheeb: Ha'kim]

Explanatory Note: This is the scenario of the Day of Judgment and Allah has described it through Rasulullah (S) that the Ummah should know what is going to happen on that day.

275. ***Impartial Justice***

(۲۷۵) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَنْ ضَرَبَ مَمْلُوكَهُ سَوْطًا ظُلْمًا اُقْتُصَّ مِنْهُ يَوْمَ الْقِيَامَةِ۔

(ترغیب و ترہیب بحوالہ بزار و طبرانی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The person who has beaten his slave [or home servant] wrongfully. He will be revenged on the Day of Judgment".

[Al-Targheeb wa Al-Tarheeb: Baza'r & Tabrani]

276. ***Witness of the earth***

(۲۷۶) وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

قَرَأَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْآيَةَ: (يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا) (سورۂ زلزال آیت ۴)

قَالَ: أَتَدْرُوْنَ مَا أَخْبَارُهَا؟

قَالُوْا: اَللهُ وَرَسُوْلُهٗ أَعْلَمُ۔

قَالَ: فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلٰى عَبْدٍ وَّأَمَةٍ بِمَا عَمِلَ عَلٰى ظَهْرِهَا

تَقُوْلُ: عَمِلَ كَذَا وَكَذَا۔ (ترغیب و ترہیب بحوالہ ابن حبان)

Translation: Abu Hurairah ® reports that one day Rasulullah (S) recited this Verse: “ That day she [the earth] will relate her chronicles” [Surah Al-Zilzal: 4] and asked, “ What does it mean that the earth will narrate its news?”

People said, “ Allah and His Prophet know better”.

Rasulullah (S) said, “ It means that the earth will stand witness against each man and woman that what he or she did on earth. It will tell that he [or she] did such and such things”.

[Al-Targheeb wa Al- Tarheeb: Ibne Heba’n]

277. ***Subject Same:***

(۲۷۷) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
كَمْ مِنْ جَارٍ مُتَعَلِّقٌ بِجَارِهِ يَقُولُ: يَا رَبِّ سَلْ هٰذَا لِمَ أَغْلَقَ عَنِّي
بَابَهُ، وَمَنَعَنِي فَضْلَهُ؟ (ترغیب وترہیب)

Translation: From Ibne Umar ®. Rasulullah (S) said, " On the Day of Judgment, many neighbors holding their neighbors will be complaining to Allah: O my Lord! Ask him, why he closed his doors on me and why he deprived me sharing from his excess wealth?"

[Al- Targheeb wa Al-Tarheeb]

278. ***Subject Same***

(۲۷۸) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ أَنْ يُقَالَ لَهُ:
أَلَمْ أُصِحَّ لَكَ جِسْمَكَ، وَأُرْوِكَ مِنَ الْمَاءِ الْبَارِدِ۔

(ترغیب وترہیب بحوالہ ابن حبان)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " The foremost thing to be questioned from the people on the Day of Judgment will be [It would be asked by Allah], " Have I not given you the health and have I not blessed you with cold water?" [You had the best of health and luxuries in life, what you did with that for earning My pleasure?]

[Al-Targheeb Wa Al- Tarheeb: Ibne Heba’n]

279. *Consequences of unmindful-ness about Concern for Akhirah*

(٢٧٩) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
يُجَاءُ بِابْنِ آدَمَ كَأَنَّهُ بَذَجٌ فَيُوقَفُ بَيْنَ يَدَيِ اللهِ،
فَيَقُولُ اللهُ لَهُ: أَعْطَيْتُكَ وَخَوَّلْتُكَ وَأَنْعَمْتُ عَلَيْكَ، فَمَاذَا صَنَعْتَ؟
فَيَقُولُ: يَا رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ، فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ، فَارْجِعْنِي
آتِكَ بِهِ،
فَيَقُولُ لَهُ: مَا قَدَّمْتَ؟
فَيَقُولُ: يَا رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ، فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ، فَارْجِعْنِي
آتِكَ بِهِ،
فَإِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا. (ترغیب وترہیب بحوالہ ترمذی)

Translation: From Anas b Malik ®. Rasulullah (S) said, “ On the Day of Judgment a person, looking like a baby goat, will be brought before Allah (SWT).

Allah will ask him, “ I gave you wealth, servants in attendance and prosperity, what you did with that?”

He will reply. “ O my Lord! I saved it, multiplied it and left it behind. You permit me to go back and bring it over here”.

Allah will [again] ask, “ What deeds you performed and sent

ahead?" [for this day. I am not asking you about multiplication of your wealth]

He will [again] reply, " O my lord! I horded it, multiplied it and then left it behind more than what I had. You send me back and I will bring it over here".
This unfortunate man passed his entire life in multiplying his wealth and earned no good deeds for this day".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

280. ***Perfect Justice***

(٢٨٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَتُؤَدُّنَّ الْحُقُوْقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتّٰى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ
مِنَ الشَّاةِ الْقَرْنَاءِ۔ (ترغیب وترہیب بحوالہ مسلم وترمذی)

Translation: From Abu Hurairah ®. Rasulullah (S) said, " Those whose rights were usurped in this world will be restored or compensated on the Day of Judgment to the extent that even a goat with horn will compensate for hitting the goat with no horn".

[Al-Targheeb wa Al- Tarheeb: Muslim & Tirmizi]

Explanatory Note: It means that Justice will be delivered on that day in its most perfect format. Even the most insignificant right that has been usurped will be compensated. The oppressor has to pay to the oppressed for his oppression.

281. *Backbiting washes away the good deeds*

(٢٨١) عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
إِنَّ الرَّجُلَ لَيُؤْتَى كِتَابَهُ مَنْشُورًا،
فَيَقُولُ: يَا رَبِّ فَأَيْنَ حَسَنَاتُ كَذَا وَكَذَا عَمِلْتُهَا لَيْسَتْ فِي صَحِيفَتِي؟
فَيَقُولُ: مُحِيَتْ بِاغْتِيَابِكَ النَّاسَ۔ (ترغیب وترہیب)

Translation: From Abu Umamah ®. Rasulullah (S) said, " The deed-scroll of a person will be brought to him openly. He will go through it and said, " O my Lord! I did such and such good deeds, I don't find them overhear".

Allah will say, " Due to backbiting, your good deeds have been eradicated from your deed-scroll".

[Al-Targheeb wa Al-Tarheeb]

282. *Intercession*

(٢٨٢) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ،
فَقَالَ: أَنَا فَاعِلٌ إِنْ شَاءَ اللهُ تَعَالَى،
قُلْتُ: فَأَيْنَ أَطْلُبُكَ،
قَالَ: أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ۔
قُلْتُ۔ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ: فَاطْلُبْنِي عِنْدَ الْمِيزَانِ،
قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ،

قَالَ: فَاطْلُبْنِي عِنْدَ الْحَوْضِ، فَإِنِّي لَا أُخْطِئُ هٰذِهِ الثَّلَاثَةَ مَوَاطِنَ۔

(ترغیب وترہیب بحوالہ ترمذی)

Translation: Anas b Malik ® asked Rasulullah (S) for intercession on the Day of Judgment.

Rasulullah (S) said, " Definitely I will do it".

I asked, " Where I will find you [on the day of resurrection]?"

Rasulullah (S) said, " First fined me over the bridge"

I said, " If I could not find you there".

Rasulullah (S) said, " You find me out where people's deeds will be scaled".

I said, " If you are not traceable there".

Rasulullah (S) said, " Then come at the Fountain of Kauther. I will be definitely available at either of the three places".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

283. ***Subject Same***

(۲۸۳) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ
اللهِ مَاذَا رَدَّ إِلَيْكَ رَبُّكَ فِي الشَّفَاعَةِ؟

قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ ظَنَنْتُ أَنَّكَ أَوَّلُ مَنْ يَسْأَلُنِي
عَنْ ذٰلِكَ مِنْ أُمَّتِي لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْعِلْمِ،

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَا يَهُمُّنِي مِنِ انْقِصَافِهِمْ عَلَى أَبْوَابِ الْجَنَّةِ
أَهَمُّ عِنْدِي مِنْ تَمَامِ شَفَاعَتِي لَهُمْ،

وَشَفَاعَتِي لِمَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ مُخْلِصًا وَأَنَّ مُحَمَّدًا
رَسُولُ اللهِ يُصَدِّقُ لِسَانُهُ قَلْبَهُ وَقَلْبُهُ لِسَانَهُ۔ (ترغیب وترہیب بحوالہ ابن حبان ومسند احمد)

Translation: Abu Hurairah ® reports that he asked, " O Prophet of Allah! What promise Allah has given you about the intercession of the Ummah?"

Rasulullah (S) said, " By Allah Who controls the life of Muhammad! I was sure you would be the first to ask about it. I know you are greedy about acquiring knowledge".

"By Allah Who has the authority over my life! I have concern that maximum of my Ummah should go in Jannah and not for their high position. My total concern is that they get into Jannah".

"I will stand for intercession for those who declare with all sincerity that there is no deity except Allah and Muhammad is the Messenger of Allah in such a manner that the heart confirms their tongue and the tongue confirms that what is in their heart".

[Al-Targheeb wa Al-Tarheeb: Ibne Heba'n & Musnad Ahmad]

Explanatory Note: It means that one should believe in Allah and His Prophet (S) in all sincerity. Both tong and heart should confirm it. What conviction he has in heart, his tong confirms it. And as such, there should be no contradiction between what he says or believes and what he acts.

284. ***Subject Same***

(۲۸۴) وَعَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
شَفَاعَتِيْ لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِيْ۔ (ترغیب ترہیب بحوالہ ابو داؤد، بزار، طبرانی، ابن حبان، بیہقی)

Translation: From Anas b Malik ®. Rasulullah (S) said, " My intercession will be for those who were involved in big sins in my Ummah".

[Al- Targheeb wa Al-Tarheeb: Abu Dawood, Baza'r, Tabra'ni, and Ibne Heba'n & Baihaqi]

Explanatory Note: It means that a person who became believer in all sincerity but unfortunately he was involved in big sins throughout his life and died without repentance. It is clear that he will not get into Jannah and will be thrown in the Hellfire. By involvement in sins for the whole of his life no Iman is left in him, Rasulullah (S) will not get permission for his intercession nor he will do it on his own accord. There will be no question of taking him out of hellfire and putting him in Jannah.

But in a situation that he has been involved in acts of sins throughout his life and Allah knows that there is Iman in his heart even by the size of an atom, Rasulullah (S) may get permission to stand for intercession for him. He will then be taken out of hell and put into Jannah as Iman is of great value to Allah (SWT).

Who can know as to whether there is Iman or it is totally finished in the heart of a sinful Muslim except Allah. It is, therefore essential that people should repent while alive and turn to their Lord while in senses.

These and many other Hadith like this that deal with the

subject of intercession should be alarming to Muslims. But unfortunately, it is pitiful that instead of being fearful to Allah, Muslims, depending on such Ahadith [of intercession], have become inactive and indolent. Such people when will see the realities by their naked eyes in the Akhirah will cry and perhaps may keep crying forever.

285. *Hell and the people of Hellfire*

(٢٨٥) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
لَا يَحِلُّ اَنْ يَصْطَرِمَا فَوْقَ ثَلَاثٍ، فَاِنِ اصْطَرَمَا فَوْقَ ثَلَاثٍ لَّمْ يَجْتَمِعَا
فِي الْجَنَّةِ اَبَدًا، وَاَيُّهُمَا بَدَأَ صَاحِبَهُ كُفِّرَتْ ذُنُوْبُهُ، وَاِنْ هُوَ سَلَّمَ فَلَمْ
يُرُدَّ عَلَيْهِ، وَلَمْ يَقْبَلْ سَلَامَهُ رَدَّ عَلَيْهِ الْمَلَكُ، وَرَدَّ عَلٰى ذٰلِكَ الشَّيْطَانُ۔
(ترغیب وترہیب بحوالہ ابوبکر بن ابی شیبہ)

Translation: Rasulullah (S) said, " It is not permissible for two Muslims to dissociate themselves for more than three days and if this condition goes beyond three days, they will never get together in Jannah. And then one who intends first to cement relations through Salam, his sins will be pardoned. And if his initiative to peace is not responded and he does not get the return Salam, the angel will reply him and Satan will become the companion of one who did not respond to Salam".

[Ai-Targheeb wa Al-Tarheeb: Ref: Abu Bakr b Abu Shaiba]

Explanatory Note: Dissociation of relationship for more

than three days is permissible only when there is some religious expediency. Rasulullah (S) dissociated from his wives for about a month. [Ref: Surah Al-Tahreem]. Three Sahabah who could not participate in Ghazwah Tabuk, one of them, Kaa'b b Malik ® was socially boycotted by Muslims for forty days. [Ref: Verse 118 Surah Al-Tawba].

286. *Subject Same*

(٢٨٦) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِيْنَ سَنَةً، فَإِذَا أَوْصٰى حَافَ فِيْ
وَصِيَّتِهٖ فَيُخْتَمُ لَهٗ بِشَرِّ عَمَلِهٖ فَيَدْخُلُ النَّارَ،
وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِيْنَ سَنَةً، فَيَعْدِلُ فِيْ وَصِيَّتِهٖ
فَيُخْتَمُ لَهٗ بِخَيْرِ عَمَلِهٖ، فَيَدْخُلُ الْجَنَّةَ۔ (ترغيب وترهيب)

Translation: Rasulullah (S) said, " A person performs good deeds for seventy years but he commits injustices through his will and ends his life on an evil deed and lands in Hellfire.

Similarly, an other person performs bad deeds for seventy years and does justice through his will, he ends his life on a good deed and goes to Jannah [paradise]".

[Al-Targheeb wa Al-Tarheeb]

Explanatory Note: A person, who passed seventy years of his life in sins, repents and starts doing good deeds and at the end he does not commit injustices through his will, it is clear that he has paved his way to Jannah. It would not be correct to say that he was committing great sins for the whole of his

life and at the time of death he just makes a rightful will, it will lead him to Jannah.

287. *Subject Same*

(٢٨٧) وَعَنِ الْحَسَنِ رَضِيَ اللهُ عَنْهُ قَالَ:
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ الْمُسْتَهْزِئِيْنَ بِالنَّاسِ يُفْتَحُ لِأَحَدِهِمْ فِي الْآخِرَةِ بَابٌ مِّنَ
الْجَنَّةِ، فَيُقَالُ لَهُ هَلُمَّ،
فَيَجِيْءُ بِكَرْبِهِ وَغَمِّهِ، فَإِذَا جَاءَهُ أُغْلِقَ دُوْنَهُ،
فَمَا يَزَالُ كَذٰلِكَ حَتّٰى أَنَّ أَحَدَهُمْ لَيُفْتَحُ لَهُ الْبَابُ مِنْ أَبْوَابِ
الْجَنَّةِ فَيُقَالُ لَهُ: هَلُمَّ، فَمَا يَأْتِيْهِ مِنَ الْإِيَاسِ- (ترغيب وترهيب بحواله بيهقي)

Translation: From Hassan b Ali ®. Rasulullah (S) said, " Those who ridicule the people, a door of Jannah will be opened before them in the Akhirah and they will be called to come in".

They would walk towards the gate and when near by it; the door will be closed on them. It would be repeated with them time and again.
At the end, the door of Jannah will be opened and they will be called to get in. But they will not move ahead due to despondency or frustration".

[Al-Targheeb wa al-Tarheeb: Baihaqi]

288. *Subject Same*

(٢٨٨) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا:
عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا رَجُلٌ فِيْ أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ
يَغْلِيْ مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ بِالْقُمْقُمِ. (ترغیب و ترہیب بحوالہ بخاری و مسلم)

Translation: From Nuaman b Bashir ®. Rasulullah (S) said, " The minimum punishment that would be given to a person [in the Hellfire] would be that under his feet two burning charcoals will be placed and his mind will be boiling with its effect as the kettle boils on the stove".

[Al-Targheeb wa Al-Tarheeb: Bukhari and Muslim]

289. *Witness of body parts against man*

(٢٨٩) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:
كُنَّا عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ، فَقَالَ هَلْ تَدْرُوْنَ مِمَّ أَضْحَكُ؟
قُلْنَا اللهُ وَرَسُوْلُهُ أَعْلَمُ،
قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ، فَيَقُوْلُ يَا رَبِّ أَلَمْ تُجِرْنِيْ مِنَ الظُّلْمِ؟
يَقُوْلُ بَلٰى،

فَيَقُوْلُ إِنِّيْ لَآ أُجِيْزُ الْيَوْمَ عَلٰى نَفْسِيْ شَاهِدًا إِلَّا مِنِّيْ،
فَيَقُوْلُ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا وَّالْكِرَامِ الْكَاتِبِيْنَ شُهُوْدًا۔
قَالَ فَيُخْتَمُ عَلٰى فِيْهِ وَيَقُوْلُ لِأَرْكَانِهِ انْطِقِيْ فَتَنْطِقُ بِأَعْمَالِهِ ثُمَّ
يُخَلّٰى بَيْنَهٗ وَبَيْنَ الْكَلَامِ۔
فَيَقُوْلُ بُعْدًا لَّكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ۔ (مسلم)

Translation: Anas b Malik ® narrates that while we were sitting in the company of Rasulullah (S), he (S) laughed and then asked, “ Do you know why I laughed?”

We said, “ Allah and His Prophet know better”.

Rasulullah (S) said, “I laughed because a sinful person will tell Allah, “ O my Lord! There will be no injustice to me today”.

Allah wills say, “ No. There will be no injustice to you to day”.

He will say, “ I will not allow any one to give witness against me except myself”.

Allah will say, “ Today, your own evaluation will be sufficient for your accountability and the angels appointed to record your scroll will suffice as witness”.

Rasulullah (S) added, “His tongue will be sealed and his body parts will be ordered to speak against him. They will stand witness against his each and every deed”.

His tongue will then be released and his speaking power will be restored.

He then addressing his body parts will say, “ Curse of Allah is upon you. I was defending for you in the world and today you have witnessed against me”.

[From Muslim]

Explanatory Note: In order to comfort you, I never cared between Halal and Haram, never bothered for the pleasure or the displeasure of Allah and now you have deceived me at the time of need and left me like a criminal.

290. ***Subject Same***

(٢٩٠) وَعَنْ اِبْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ:
لَيْلَةً أُسْرِيَ بِنَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، نَظَرَ فِي النَّارِ، فَإِذَا قَوْمٌ يَأْكُلُوْنَ الْجِيَفَ.
قَالَ: مَنْ هٰؤُلَآءِ يَا جِبْرِيْلُ؟
قَالَ: هٰؤُلَآءِ الَّذِيْنَ يَأْكُلُوْنَ لُحُوْمَ النَّاسِ ـ ترغيب وترهيب بحواله احمد

Translation: It is narrated by Ibne Abbas ® that on the night of Accession, Rasulullah (S) visited the Hell and he saw some people were eating dead corpse, He (S) asked, “ O Gabriel! Who are they?”

He [Gabriel] said, “ These are the people who were eating the flesh of the people [i. e., they were involved in backbiting]”.

[Al- Targheeb wa Al-Tarheeb:

From Ahmad]

291. *Subject Same*

(۲۹۱) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
يَبْعَثُ اللهُ يَوْمَ الْقِيَامَةِ نَاسًا فِيْ صُوَرِ الذَّرِّ يَطَؤُهُمُ النَّاسُ
بِأَقْدَامِهِمْ،
فَيُقَالُ، مَا هٰؤُلَاءِ فِيْ صُوَرِ الذَّرِّ؟
فَيُقَالُ، هٰؤُلَاءِ الْمُتَكَبِّرُوْنَ فِي الدُّنْيَا۔ (ترغيب وترهيب بحواله بزار)

Translation: From Jabir ®. Rasulullah (S) said, " On the Day of Judgment, Allah will raise some people in the shape of ants, being trodden under the feet of the people".

It will be asked, " Who are in the shape of ants?'

It will be declared from Allah that they are the arrogants in the world".

[Al-Targheeb wa Al-Tarheeb: Baza'r]

Explanatory Note: The concept of Takabbur [arrogance] must be made clear. In terms of the Qur'an and Sunnah, man recognizes Allah as the Creator and Sustainer, confirms the same by tongue but looks disgracefully towards his own specie. Satan recognizes Allah as Creator, considers Him as Benefactor and repeatedly says by tongue that He is his Rab but denies supplicating before Him. In the cite of Allah, it is called Takabbur [arrogance]. It has also been explained

through Hadith.

Arrogant Muslims are those who recognize Allah as their Creator and know very well that it is their Creator who has made Salah, Sawm. Zakah and Hajj obligatory but they do not offer Salah, pay Zakah, perform Hajj, keep fasting and do not enforce and abide by the laws prescribed by Allah in the body politic of their country. They are the greatest Mutakabbir [Arrogants] of this Ummah.

292. ***Subject Same***

(۲۹۲) وَعَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْہُ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ :

اُتِیَ بِفَرَسٍ یَجْعَلُ کُلَّ خَطْوٍ مِّنْہُ اَقْصٰی بَصَرِہٖ، فَسَارَ وَسَارَ مَعَہٗ جِبْرِیْلُ عَلَیْہِ السَّلَامُ، فَاَتٰی عَلٰی قَوْمٍ یَّزْرَعُوْنَ فِیْ یَوْمٍ وَّیَحْصُدُوْنَ فِیْ یَوْمٍ کُلَّمَا حَصَدُوْا اَعَادَ کَمَا کَانَ،

فَقَالَ، یَا جِبْرِیْلُ مَنْ ھٰٓؤُلَآءِ،

قَالَ، ھٰٓؤُلَآءِ الْمُجَاهِدُوْنَ فِیْ سَبِیْلِ اللّٰہِ، تُضَاعَفُ لَھُمُ الْحَسَنَةُ بِسَبْعِ مِائَةِ ضِعْفٍ وَّمَآ اَنْفَقُوْا مِنْ شَیْءٍ فَھُوَ یُخْلِفُہٗ،

ثُمَّ اَتٰی عَلٰی قَوْمٍ تُرْضَخُ رُءُوْسُھُمْ بِالصَّخْرِ کُلَّمَا رُضِخَتْ عَادَتْ کَمَا کَانَتْ، وَلَا یُفَتَّرُ عَنْھُمْ مِّنْ ذٰلِکَ شَیْءٌ،

قَالَ: یَا جِبْرِیْلُ مَنْ ھٰٓؤُلَآءِ؟

قَالَ: ھٰٓؤُلَآءِ الَّذِیْنَ تَثَاقَلَتْ رُءُوْسُھُمْ عَنِ الصَّلَاةِ،

ثُمَّ اَتٰی عَلٰی قَوْمٍ عَلٰٓی اَدْبَارِھِمْ رِقَاعٌ، وَّعَلٰٓی اَقْبَالِھِمْ رِقَاعٌ یَسْرَحُوْنَ کَمَا تَسْرَحُ الْاَنْعَامُ اِلَی الضَّرِیْعِ وَالزَّقُّوْمِ وَرَضْفِ جَھَنَّمَ،

قَالَ: مَا ھٰٓؤُلَآءِ یَا جِبْرِیْلُ؟

قَالَ ھٰٓؤُلَآءِ الَّذِیْنَ لَا یُؤَدُّوْنَ صَدَقَاتِ اَمْوَالِھِمْ مَّا ظَلَمَھُمُ اللّٰہُ، وَمَا اللّٰہُ بِظَلَّامٍ لِّلْعَبِیْدِ-

ثُمَّ اَتٰی عَلٰی رَجُلٍ قَدْ جَمَعَ حُزْمَةً عَظِیْمَةً لَّا یَسْتَطِیْعُ حَمْلَھَا وَھُوَ

يُرِيْدُ اَنْ يَّزِيْدَ عَلَيْهَا،

قَالَ: يَا جِبْرِيْلُ مَا هٰذَا؟

قَالَ، هٰذَا رَجُلٌ مِّنْ اُمَّتِكَ عَلَيْهِ اَمَانَةُ النَّاسِ لَا يَسْتَطِيْعُ اَدَآءَهَا

وَهُوَ يُرِيْدُ اَنْ يَّزِيْدَ عَلَيْهَا،

ثُمَّ اَتٰى عَلٰى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ وَاَلْسِنَتُهُمْ بِمَقَارِيْضَ مِنْ حَدِيْدٍ،

كُلَّمَا قُرِضَتْ عَادَتْ كَمَا كَانَتْ، لَا يُفَتَّرُ عَنْهُمْ مِّنْ ذٰلِكَ شَيْءٌ،

قَالَ: يَا جِبْرِيْلُ مَا هٰٓؤُلَآءِ؟

قَالَ: خُطَبَآءُ الْفِتْنَةِ،

ثُمَّ اَتٰى عَلٰى جُحْرٍ صَغِيْرٍ يَّخْرُجُ مِنْهُ ثَوْرٌ عَظِيْمٌ فَيُرِيْدُ الثَّوْرُ اَنْ

يَّدْخُلَ مِنْ حَيْثُ خَرَجَ فَلَا يَسْتَطِيْعُ،

قَالَ: مَا هٰذَا يَا جِبْرِيْلُ؟

قَالَ: هٰذَا الرَّجُلُ يَتَكَلَّمُ بِالْكَلِمَةِ الْعَظِيْمَةِ فَيَنْدَمُ عَلَيْهَا

فَيُرِيْدُ اَنْ يَّرُدَّهَا فَلَا يَسْتَطِيْعُ۔ (ترغيب ترہيب)

Translation: Abu Hurairah ® narrates that on the night of Accession such a fast horse was brought for him that his each step was falling on the limits of sight. Rasulullah (S) riding on this horse proceeded on his journey in the company of Gabriel. When he (S) reached sky, he passed through some people who were harvesting the crop that they cultivated on the same day and tit was again ready.
Rasulullah (S) asked from Gabriel, " Who are these people?"
He said, " These are the people who fought in the way of Allah. They get reward seven hundred times for each of their good deeds. They expended in the world and now they are reaping the harvest".

Then He (S) passed through some other people whose heads

was being crushed with stone and after crushing they were restored to original shape. This action was being repeated in a continuous chain.
Rasulullah (S) asked Gabriel, “ Who are these people?”
He said, “ These are the people who were lazy in offering Salah”.

He (S) passed through a group of people who had put on rags on their body and grazing thorny bushes, and the hellish tree of deadly fruits [Zaqqum] and the hot stones of the Hell like animals.
Rasulullah (S) asked Gabriel, “ Who are they?”
He said, “ These are the people who were not paying Zakah on their wealth. Allah is not oppressive on his slaves”.

Rasulullah (S) then passed through a person who has collected a huge bundle that he could not lift up but he is continuously increasing or adding to its weight.
He (S) asked Gabriel, “ Who is this person?”
Gabriel replied, “He is that person of your Ummah who had a lot of responsibilities [trusts] and could not fulfill them but was constantly accepting more and more”.

Rasulullah (S) then passed through some other people whose lips and tongues are being cut by scissors but are again restored in original shape and this is going on in a continuous process.
Rasulullah (S) asked Gabriel, “ Who are these people?”
He said, “ These were the speakers creating disruption and blasphemy”.

Rasulullah (S) then reached to a small hole and saw a big ox coming out of it. He wants to reenter through it but couldn’t.
He (S) asked Gabriel, “ What is this?”
He said, “ He used to utter wrong words from his mouth, then repented and wanted to take them back but he couldn’t”.

[Al-Targheeb wa Al-Tarheeb]

293. ***Subject Same***

(۲۹۳) عن شفي بن ماتع الأصبحي رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه قال
أربعة يؤذون أهل النار على ما بهم من الأذى يسعون بين
الحميم والجحيم يدعون بالويل والثبور،
يقول أهل النار بعضهم لبعض ما بال هؤلاء قد آذونا على
ما بنا من الأذى؟
قال فرجل مغلق عليه تابوت من جمر،
ورجل يجر أمعاءه،
ورجل يسيل فوه قيحا ودما،
ورجل يأكل لحمه،
قال فيقال لصاحب التابوت ما بال الأبعد قد آذانا على ما بنا من الأذى،
فيقول إن الأبعد مات وفي عنقه أموال الناس ما يجد لها قضاء أو وفاء،
ثم يقال للذي يجر أمعاءه ما بال الأبعد قد آذانا على ما بنا من الأذى،
فيقول إن الأبعد كان لا يبالي أين أصاب البول منه لا يغسله،
ثم يقال للذي يسيل فوه قيحا ودما، ما بال الأبعد قد آذانا
على ما بنا من الأذى؟
فيقول إن الأبعد كان يعمد على كلمة فيستلذها كما
يستلذ الرفث،
ثم يقال للذي يأكل لحمه ما بال الأبعد قد آذانا على
ما بنا من الأذى!
فيقول إن الأبعد كان يأكل لحوم الناس بالغيبة ويمشي
بالنميمة۔ (ترغيب وترهيب)

Translation: From Shafi b Ma'tey ®. Rasulullah (S) said, " There will be four kinds of persons who will be causing nuisance even to Hellfire people. They would be running in

between boiling water and burning fire, lamenting and wailing in grief and agony.

The hellfire people will be yelling to each other: Look, these ill-fated people have augmented our trouble and worries to new dimensions.

Rasulullah (S) said, “ One of them was shut in a box of fire; the second one will be loitering with his exposed intestines; the third one’s mouth was profusely pouring out blood and pus; and the fourth one was cutting and eating his own flesh”.

The hellfire people will inquire about the person in the box of fire that what happened to this person who is causing us additional trouble.

Allah (SWT) will tell them: This person died under the condition that he owed to the people but he did not return their loans and Amanah [securities], in spite of the fact that he could do so [was solvent].

The hellfire people would like to know about the second person. Allah (SWT) will tell them: He did not care to protect himself from the sprinkles of his urine [was careless about Taharah].

Similarly they will inquire about the third person. Allah (SWT) will tell them: He was enjoying with bad words as bad people enjoy lustful talks.

Lastly, the hellfire people will inquire about the person who was eating his own flesh. Allah (SWT) will tell them: This person was involved in backbiting and slandering people in their absence”.

[Al-Targheeb wa Al-Tarheeb]

294. ***Jannah and the people of Jannah***

(٢٩٤) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ لِلّٰهِ خَلْقًا خَلَقَهُمْ لِحَوَائِجِ النَّاسِ يَفْزَعُ النَّاسُ إِلَيْهِمْ فِي
حَوَائِجِهِمْ، أُولٰئِكَ الْاٰمِنُوْنَ مِنْ عَذَابِ اللهِ۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, “ Allah (SWT) created some people to fulfill the urgencies of some others. People come to them with their needs and they meet their necessities. Such people will be safe from the punishment of Allah”.

[Al-Targheeb wa Al-Tarheeb: Tabrani]

295. ***Subject Same***

(٢٩٥) وَعَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ اَنَّ نَفَرًا مِّنْ بَنِيْ عُذْرَةَ ثَلَاثَةً اَتَوُا النَّبِيَّ
ﷺ فَاَسْلَمُوْا،

فَقَالَ النَّبِيُّ ﷺ، مَنْ يَكْفِيْهِمْ؟

قَالَ طَلْحَةُ اَنَا،

قَالَ، فَكَانُوْا عِنْدَ طَلْحَةَ، فَبَعَثَ النَّبِيُّ ﷺ بَعْثًا، فَخَرَجَ فِيْهِ
اَحَدُهُمْ فَاسْتُشْهِدَ ثُمَّ بَعَثَ بَعْثًا فَخَرَجَ فِيْهِ اٰخَرُ فَاسْتُشْهِدَ، ثُمَّ
مَاتَ الثَّالِثُ عَلٰى فِرَاشِهٖ،

قَالَ طَلْحَةُ فَرَاَيْتُ هٰؤُلَاۤءِ الثَّلَاثَةَ الَّذِيْنَ كَانُوْا عِنْدِيْ فِي الْجَنَّةِ،
فَرَاَيْتُ الْمَيِّتَ عَلٰى فِرَاشِهٖ اَمَامَهُمْ، وَرَاَيْتُ الَّذِي اسْتُشْهِدَ اٰخِيْرًا
يَلِيْهِ، وَرَاَيْتُ اَوَّلَهُمْ اٰخِرَهُمْ۔

قَالَ، فَدَاخَلَنِيْ مِنْ ذٰلِكَ، فَاَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهٗ،
فَقَالَ، وَمَا اَنْكَرْتَ مِنْ ذٰلِكَ؟ لَيْسَ اَحَدٌ اَفْضَلَ عِنْدَ اللهِ عَزَّوَجَلَّ
مِنْ مُّؤْمِنٍ يُّعَمَّرُ فِي الْاِسْلَامِ لِتَسْبِيْحِهٖ وَتَكْبِيْرِهٖ وَتَهْلِيْلِهٖ۔

(ترغیب وترہیب بحوالہ احمد وابویعلی)

Translation: Abdullah b Shadda'd ® narrates that three persons from the tribe of Bani Uzrah came to Rasulullah (S) and accepted Islam.
Rasulullah (S) asked, " Who wants to be their host?"
Talha ® said, " I will do it". So they stayed with Talha ®.
Later on, on some occasion, Rasulullah (S) sent some people on Jihad, which included one of them, and he got martyred. Then with some other people, the second man went and got martyred. The third one died on the bed.

Talha ® says that after sometime he saw all the three of them in Jannah [paradise] but the person who died on bed was

ahead of them, followed by the second one and the first one was in the last. It looked strange to Talha ®. He went to Rasulullah (S) and described his dream.

Rasulullah (S) said, “ Why do you feel strange about it? It should be clear that the Mumin who gets a long life in the state of Iman, he excels in position by doing abundance of Tasbeeh, Takbeer and Tahleel [Remembering and glorifying Allah all the time]”

[Al-Targheeb wa Al-Tarheeb: Ahmad & Abu Ya’laa]

Explanatory Note: The third person has desire to participate in Jihad but death did not give him the chance. Such person will be counted amongst “Martyrs” on the Day of Judgment. He got a long life in comparison to his other companions and he devoted all this age in the obedience of Allah. Naturally, he should get higher status in Akhirah.

296. ***Subject Same***

(٢٩٦) وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

تَجْتَمِعُوْنَ يَوْمَ الْقِيَامَةِ،

فَيُقَالُ أَيْنَ فُقَرَاءُ هٰذِهِ الْأُمَّةِ وَمَسَاكِيْنُهَا؟

فَيَقُوْمُوْنَ، فَيُقَالُ لَهُمْ، مَاذَا عَمِلْتُمْ؟

فَيَقُوْلُوْنَ رَبَّنَا ابْتَلَيْتَنَا فَصَبَرْنَا، وَوَلَّيْتَ الْاَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا،
فَيَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ، صَدَقْتُمْ۔
قَالَ: فَيَدْخُلُوْنَ الْجَنَّةَ قَبْلَ النَّاسِ وَتَبْقٰى شِدَّةُ الْحِسَابِ عَلٰى
ذَوِى الْاَمْوَالِ وَالسُّلْطَانِ۔
قَالُوْا فَاَيْنَ الْمُؤْمِنُوْنَ يَوْمَئِذٍ؟
قَالَ تُوْضَعُ لَهُمْ كَرَاسِيُّ مِنْ نُوْرٍ، وَيُظَلَّلُ عَلَيْهِمُ الْغَمَامُ يَكُوْنُ ذٰلِكَ
الْيَوْمُ اَقْصَرَ عَلَى الْمُؤْمِنِيْنَ مِنْ سَاعَةٍ مِّنْ نَّهَارٍ۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: From Abdullah b Umru b A's ®. Rasulullah (S) said, " You will be gathered together on the Day of Resurrection".
Allah (SWT) will ask, " Where are the poor and the needy of this Ummah?" They will appear before Allah and He will ask, " What you did in the world?"

They will say, " O Allah! You put us on trial through a tight economy, we bored it with patience. Others got wealth and position and we were deprived of both but we were steadfast on Deen."

Allah (SWT) will acknowledge it, " You are right".

They will be allowed to enter into Jannah before others and the wealthy and men of power will be left behind in the court of Allah for accountability. Their interrogation will be long and difficult because they were ingratefull to Allah after getting wealth and coming into power.

People asked Rasulullah (S), " What will be the condition of Mumineen on that day?"

Rasulullah (S) Said, "They will be sitting in the chair of Nur [light], under the shade of dark clouds hovering over their heads; and the day of Accountability that will be equal to 50,000 years will be shortened for Mumineen. They will feel like some moments of a day".

[Al-Targheeb wa Al-Tarheeb: Tabra'ni]

Explanatory Note: Hadith #34 of Ra'he Amal [another book of collection of Ahadith by the author] tells that that day for Mumineen will be equal to time that one takes in offering obligatory Salah; and the way Salah became the pleasure of their sight, similarly, the Day of Qayamah will be made pleasant for them.

297. ***Subject Same***

(٢٩٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ:
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
اِنَّ فِي الْجَنَّةِ غُرَفًا يُرٰى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا،
فَقَالَ اَبُوْمَالِكٍ الْاَشْعَرِيُّ، لِمَنْ هِيَ يَارَسُوْلَ اللّٰهِ؟
قَالَ لِمَنْ اَطَابَ الْكَلَامَ وَاَطْعَمَ الطَّعَامَ وَبَاتَ قَائِمًا وَّالنَّاسُ
نِيَامٌ۔ (ترغیب وترہیب بحوالہ طبرانی)

Translation: From Abdullah b Umar ®. Rasulullah (S) said,

" There will be such leaving rooms in the paradise that there inside will be visible from outside and outside from inside".

Abu Malik Ashari ® asked, " O Prophet of Allah! Who will get into these halls?" Rasulullah (S) said, " It would be for those whose talks are pure and chaste, who feed the poor and who offer Tahajjud when the people sleep".

[Al-Targheeb wa Al-Tarheeb: Tabra'ni]

298. *Subject Same*

(٢٩٨) وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:

قَالَ رَسُوْلُ اللّٰهِ ﷺ:

اِنْ شِئْتُمْ اُنَبِّئُكُمْ مَا اَوَّلُ مَا يَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ لِلْمُؤْمِنِيْنَ يَوْمَ الْقِيَامَةِ وَمَا اَوَّلُ مَا يَقُوْلُوْنَ لَهٗ؟

قُلْنَا، نَعَمْ يَا رَسُوْلَ اللّٰهِ ﷺ:

قَالَ، اِنَّ اللّٰهَ عَزَّ وَجَلَّ يَقُوْلُ لِلْمُؤْمِنِيْنَ هَلْ اَحْبَبْتُمْ لِقَآئِيْ؟

فَيَقُوْلُوْنَ، نَعَمْ يَا رَبَّنَا،

فَيَقُوْلُ، لِمَ؟

فَيَقُوْلُوْنَ، رَجَوْنَا عَفْوَكَ وَمَغْفِرَتَكَ،

فَيَقُوْلُ، قَدْ وَجَبَتْ لَكُمْ مَغْفِرَتِيْ۔ (ترغیب وترہیب بحوالہ احمد)

Translation: From Maa’z b Jabal ®. Rasulullah (S) said, “ If you people would like I could tell you what Allah would ask first thing from the Mumineen and what would be their respond?”
We said, “ Definitely, O Prophet of Allah!”

Rasulullah (S) said, “ Allah (SWT) will ask from the Mumineen: Were you desirous of meeting with Me?”

Mumineen will say, “ Yes, O our Lord!”

Allah (SWT) will ask, “What for?”

They will reply, “ We were hopeful that you will pardon our sins and shortcomings”.

Allah (SWT) will then respond, “ I have made incumbent upon Me to pardon you”. [They will all be cleaned from their sins and allowed to enter into Jannah]

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

299. ***Subject Same***

(۲۹۹) وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ،
هَلْ تَدْرُوْنَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ عَزَّ وَجَلَّ ؟
قَالُوْا، اَللهُ وَرَسُوْلُهُ أَعْلَمُ،
قَالَ، اَلْفُقَرَاءُ الْمُهَاجِرُوْنَ الَّذِيْنَ تُسَدُّ بِهِمُ الثُّغُوْرُ، وَتُتَّقَى
بِهِمُ الْمَكَارِهُ، وَيَمُوْتُ أَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهٖ لَا يَسْتَطِيْعُ
لَهَا قَضَاءً،

فَيَقُوْلُ اللهُ عَزَّ وَجَلَّ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهٖ، اِئْتُوْهُمْ فَحَيُّوْهُمْ،
فَتَقُوْلُ الْمَلَائِكَةُ، رَبَّنَا نَحْنُ سُكَّانُ سَمَائِكَ وَخِيَرَتُكَ مِنْ خَلْقِكَ،
أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هٰؤُلَاءِ فَنُسَلِّمَ عَلَيْهِمْ فَيَقُوْلُ اللهُ لَهُمْ-

اِنَّهُمْ كَانُوْا عِبَادًا يَعْبُدُوْنِيْ وَلَا يُشْرِكُوْنَ بِيْ شَيْئًا، وَتُسَدُّ بِهِمُ
الثُّغُوْرُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ وَيَمُوْتُ أَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهٖ
لَا يَسْتَطِيْعُ لَهَا قَضَاءً-
قَالَ، فَتَأْتِيْهِمُ الْمَلَائِكَةُ عِنْدَ ذٰلِكَ، فَيَدْخُلُوْنَ عَلَيْهِمْ
مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ- سورہ الرعد آیت ۲۴ (ترغیب ترہیب بحوالہ احمد وبزار)

Translation: From Abdullah b Umru b A's ®. Rasulullah (S) said, " Do you people know that from amongst the creatures of Allah who will be the first to enter into paradise?"
People said, " Allah and His Prophet (S) know better".
Rasulullah (S) said, " The poor from the Muhajreen [who

migrated for the sake of Allah] who were guarding the frontiers [of the Islamic state], who were the first to face the challenges and who died with their desires buried in their chests and could not attain them".
Allah (SWT) will direct His angels, " Go and congratulate them".
Angels will say, " O our Lord! We are heavenly creatures and the best of Your creation. Are you ordering us to go there and salute them?"
Allah (SWT) will tell them, " These are My slaves who were worshiping Me alone, making no partners with Me, were protecting the Islamic frontiers, were always ahead in encountering all kinds of challenges and died in a state that they could not get any compensation for their sacrifices".
Rasulullah (S) said, "Hearing this statement [from Allah], angels will visit them from every gate of the Jannah and say, " Allah's mercy is upon you for being steadfast on Deen. How excellent, then, the fulfillment in the Hereafter!" [Surah: Al-Ra'd: 24]

[Al-Targheeb wa Al-Tarheeb: Ahmad & Bezar]

300. ***Subject Same***

إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا،
وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا،
وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا،
وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا،
وَذٰلِكَ قَوْلُ اللّٰهِ عَزَّ وَجَلَّ: (وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ) ۔ (سورۃ اعراف آیت ۴۳) (ترغیب و ترہیب بحو[illegible]م و ترمذی)

(٣٠٠) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ وَاَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُمَا عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ:
اِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ یُنَادِیْ مُنَادٍ،

Translation: It is reported both by Abu Sayeed Khudri ® and Abu Hurairah ® that Rasulullah (S) said, " When the people of Jannah [paradise] are settled therein, an angel will announce: O the people of Jannah! " Henceforth, you will enjoy eternal health, falling sick no more; will live forever, tasting death no more; will ever-remain youthful, old age no more; will always be happy and contented, poverty and hunger will bother you no more".

And this will be the commitment of Allah as proclaimed by Him, " And it will be told unto them: This is the Garden. You inherit it for what you used to do" [Al-Aira'f: 43]

[Al-Targheeb wa Al-Tarheeb: Muslim & Tirmizi]

301. ***Subject Same***

(٣٠١) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ:
مَنْ یَدْخُلُ الْجَنَّةَ یُنَعَّمُ وَلَا یَبْأَسُ، لَا یَبْلٰی ثِیَابُهٗ وَلَا یَفْنٰی شَبَابُهٗ،
فِی الْجَنَّةِ مَا لَا عَیْنٌ رَأَتْ، وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰی قَلْبِ بَشَرٍ۔
(ترغیب و ترہیب بحوالہ مسلم)

Translation: from Abu Hurairah ®. Rasulullah (S) said, " Those who will enter into Jannah will always be comfortable and pleasant, never encounter hunger and poverty, their cloth will never get old nor their youth will ever come to an end.

The Jannah contains the blessings that are unseen and unheard and are beyond human imagination”.

[Al-Targheeb wa Al-Tarheeb: Muslim]

302. *Subject Same*

(۳۰۲) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ:
كُنْتُ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَطَلَعَتِ الشَّمْسُ فَقَالَ:
يَأْتِيْ قَوْمٌ يَوْمَ الْقِيَامَةِ نُوْرُهُمْ كَنُوْرِ الشَّمْسِ،
قَالَ أَبُوْ بَكْرٍ، نَحْنُ هُمْ يَا رَسُوْلَ اللهِ؟
قَالَ: لَا، وَلَكُمْ خَيْرٌ كَثِيْرٌ، وَلٰكِنَّهُمُ الْفُقَرَاءُ الْمُهَاجِرُوْنَ
الَّذِيْنَ يُحْشَرُوْنَ مِنْ أَقْطَارِ الْأَرْضِ۔ (ترغیب ترہیب بحوالہ احمد وطبرانی)

Translation: Abdullah b Umru b A’s ® narrates that one day I was sitting with Rasulullah (S), the sun was rising, he (S) said, “ On the Day of Judgment, there will be some faces that will be illumined like the glow of the sun”.

Abu Bakr Siddiq ® said, “ Will it be from us, O prophet O f Allah!”

Rasulullah (S) said, “No. You people will have a lot of blessings but what I am referring is about those people who migrated in the way of Allah and gathered to gather from different parts of the world and will be of humble means”.

[Al-Targheeb wa Al-Tarheeb: Ahmad & Tabra’ni]

[**Explanatory Note:** It is just possible that these people may be from the Muslim community of America who have gathered together in this country from every nook and corner of the world and are of humble means in comparison to the affluent people of this society. There is every possibility that if they really struggle for the Deen of Allah in the land of their Hijrah [America], Allah may reward them the position described in this Hadith. It is the way of Allah to honor his beloved people who struggle in His way with their wealth and life in order to get His Deen introduced, spread and establish in the body politic of the country. **Translator**]

303. ***Subject Same***

(٣٠٣) وَعَنْ شُرَحْبِيلَ بْنِ الشَّمْطِ أَنَّهُ قَالَ لِعَمْرِو بْنِ عَبَسَةَ:
هَلْ أَنْتَ مُحَدِّثِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ لَيْسَ فِيهِ نِسْيَانٌ وَّلَا كَذِبٌ؟
قَالَ، نَعَمْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:
قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَحَابُّونَ مِنْ أَجْلِي،
وَقَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَزَاوَرُونَ مِنْ أَجْلِي،
وَقَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَبَاذَلُونَ مِنْ أَجْلِي،
وَقَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَصَادَقُونَ مِنْ أَجْلِي۔ (ترغیب وترہیب بحوالہ مسند احمد)

Translation: Sarajbeel b Shamt ® asked Umru b Absah ®, " Would you like to narrate a Hadith that you heard from Rasulullah (S) which is truthful and free from all kinds of omissions and commissions?"

He said, "Why not". I heard Rasulullah (S) saying, " Allah (SWT) says: I love those who love among themselves only

for My sake, meet together only for My sake, expend on each other only for My sake and develop friendship amongst themselves only for My sake”.

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

Explanatory Note: This Hadith gives foundation for lasting brotherhood relations. There is no other stimulant than love and friendship only for Allah and for His Deen. In this respect, Hadith # 218 of “ Ra’hey Amal” provides the best explanation of the contents of this Hadith.

304. ***Subject Same***

(٣٠٤) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ،
اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ لِاَهْلِ الْجَنَّةِ، يَآ اَهْلَ الْجَنَّةِ،
فَيَقُوْلُوْنَ، لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ،
فَيَقُوْلُ: هَلْ رَضِيْتُمْ؟
فَيَقُوْلُوْنَ، وَمَا لَنَا لَا نَرْضٰى يَا رَبَّنَا وَقَدْ اَعْطَيْتَنَا مَا لَمْ تُعْطِ
اَحَدًا مِّنْ خَلْقِكَ،
فَيَقُوْلُ اَلَآ اُعْطِيْكُمْ اَفْضَلَ مِنْ ذٰلِكَ؟
فَيَقُوْلُوْنَ، وَاَيُّ شَيْءٍ اَفْضَلُ مِنْ ذٰلِكَ؟
فَيَقُوْلُ، اُحِلُّ عَلَيْكُمْ رِضْوَانِيْ فَلَآ اَسْخَطُ عَلَيْكُمْ بَعْدَهٗ
اَبَدًا. (ترغیب وترہیب بحوالہ بخاری ومسلم وترمذی)

Translation: From Abu Sayeed Khudri ®. Rasulullah (S)

said, “ Allah (SWT) addressing the people of Jannah will say: O the people of Jannah!”
They will respond, “ O our Lord! We are present. All the good is under Your command. What is Your order?”

Allah (SWT) will ask, “ Are you contented or pleased?”

They will reply, “Why should we not be pleased, O our Lord1? You have blessed us with favors that You have not given to anyone else”.

Allah (SWT) will say, “ Should I not give you something better than that?’

They will say, “ What can be better than that?”

Allah (SWT) will then declare, “ I will be ever pleased with you and will never be displeased with you”.

[Al-Targheeb wa Al-Tarheeb: Bukha’ri, Muslim & Tirmizi]

Explanatory Note: In some other Ahadith, it is described that hearing this declaration from Allah (SWT), the people of Jannah will be so much overjoyed that they will forget the blessings at hand as they got the greatest blessing of Allah through this declaration.

CHAPTER – XII

MODEL OF RASULULLAH (S)

305. ***Al-Salah***

(٣٠٥) عَنْ اَنَسٍ قَالَ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
حُبِّبَ اِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيْبُ وَجُعِلَتْ قُرَّةُ عَيْنِيْ
فِي الصَّلٰوةِ۔ (نسائی)

Translation: From Anas ®. Rasulullah (S) said, “ From this world, I love three things: womenfolk [my wives], fragrance and Salah, the solace of my eyes”.

[From Nisa’i]

Explanatory Note: It means that out of the fascinations of this world, Rasulullah (S) liked two things, wives and fragrance. So far as the Salah is concerned, it was his (S) spiritual food and contentment of heart as Salah is the best remembrance of Allah. One directly talks with Allah (SWT) through Salah. Rasulullah (S) said to Bela’l ® about Salah, “ O Bela’l ®! Arrange for the comfort of my life”. [From Nisa’i]

306. ***Humility***

(٣٠٦) عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ الشِّخِّيْرِ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّيْ وَلِجَوْفِهِ أَزِيْزٌ كَأَزِيْزِ الْمِرْجَلِ -
(مشكوٰة المصابيح)

Translation: Mutarrif b Abdullah Al-Shikkheer ® reports that he went to Rasulullah (S) and saw that he was offering Salah and that he (S) was heaving as if kettle is boiling".

[From Mishkat]

307. ***Salah in Congregation***

(٣٠٧) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ ﷺ يُقَطِّعُ قِرَاءَتَهُ، يَقُوْلُ
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ثُمَّ يَقِفُ، ثُمَّ يَقُوْلُ الرَّحْمٰنِ الرَّحِيْمِ،
ثُمَّ يَقِفُ - (ترمذی ——— بروایت لیث)

Translation: Umme Salmah ® reports that Rasulullah (S) used to recite the Qur'an slowly with pauses. After reciting "Alhamdulillah Rabbil A'lameen", he used to pause, then "Al-Rahman Al-Rahim" and paused".

[From Tirmizi]

Explanatory Notes: Rasulullah (S) used to stop after every Ayah of Surah Al-Fatiha, while he (s) was offering Salah of Fajr, Maghrib and Isha. Besides Surah Fatiha, he used to recite the Qur'an slowly both inside the Salah and outside.

308. ***Subject Same***

(٣٠٨) عَنْ يَعْلَى أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ، فَإِذَا
هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا۔ (ترمذی)

Translation: Ya’laa’ ® asked from Umme Salmah ® that how Rasulullah (S) used to recite the Qur’an?

She ® told, “ His (S) recitation was clear, understandable and every word was audible”.

[From Tirmizi]

309. ***Preparation for the Obligatory Salah [Fard Salah]***

(٣٠٩) كَانَ رَسُوْلُ اللهِ ﷺ إِذَا كَانَ فِيْ سَفَرٍ فَعَرَّسَ بِلَيْلٍ اِضْطَجَعَ
عَلٰى يَمِيْنِهٖ، وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ
عَلٰى كَفِّهٖ۔ (ابوقتادہ۔ مسلم)

Translation: Rasulullah (S), while traveling and stopping somewhere during nighttime and it is late in night, he used to rest on his right side and if the stoppage was for a while before Fajr, he used to raise his arms and rest his head on his palms”.

[From Muslim – Abu Qatada]

Explanatory Note: Not lying but resting his head on his raised arms. It was because the morning hours were at hand and if he lies down on his side and falls asleep, there was apprehension that the Salatul Fajr may not be offered on time. That is why he used to rest under such condition that he (S) keeps awake and there was no possibility of falling asleep.

310. ***Tahajjud***

(٣١٠) قَامَ النَّبِيُّ ﷺ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ،
فَقَالَ اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا؟ (بخاری)

Translation: Rasulullah (S) used to do Qaya'm [standing] in Salatul Tahajjud so long that his foots used to swell. Someone asked, " Why so much hardship?"

Rasulullah (S) replied, " Why should I not be a thankful servant of Allah?"

[From Bukha'ri]

Explanatory Note: He (S) meant to say that Allah, making me His Prophet and saving me from committing sins, has done a great favor to me. It is the demand of such an enormous favor that I should be more and more grateful to Him. The more favor a Mumin received, the greater he feels grateful to Allah and more time he devotes in His Ebadah [worship].

311. ***Subject Same***

(۳۱۱) عَنْ عَبْدِ بْنِ اَبِیْ قَیْسٍ رَضِیَ اللّٰہُ عَنْہُ قَالَ:
قَالَتْ عَائِشَۃُ رَضِیَ اللّٰہُ عَنْہَا لَا تَدَعْ قِیَامَ اللَّیْلِ فَاِنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ
کَانَ لَا یَدَعُہٗ، وَکَانَ اِذَا مَرِضَ اَوْ کَسِلَ صَلّٰی قَاعِدًا۔ (ابوداؤد۔ترغیب)

Translation: Abd Ibne Abi Qais ® reports from Aisha' ® saying, "Don't leave Qaya'mul Lail [standing in night for Tahajjud] as Rasulullah (S) never missed it. And if he was sick or feeling bodily tired, he used to offer Tahajjud while sitting".

[Al-Targheeb wa Al-Tarheeb: Abu Dawood]

312. ***Good Conduct***

(۳۱۲) عَنْ عَائِشَۃَ رَضِیَ اللّٰہُ عَنْہَا قَالَتْ کَانَ خُلُقُ نَبِیِّ اللّٰہِ الْقُرْاٰنَ۔ (مسلم)

Translation: Aisha ® describes that the conduct of Rasulullah (S) was just the Qur'an itself. [It means that Rasulullah (S) was the practical model of the Qur'an. All that Qur'an advocates and prescribes was visible in his life pattern]

[From Muslim]

313. ***Subject Same***

(۳۱۳) عَنْ عَبْدِ اللّٰہِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ لَمْ یَکُنْ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ
فَاحِشًا وَّلَا مُتَفَحِّشًا۔ (بخاری، مسلم)

Translation: Abdullah b Umru b A's ® reports that

Rasulullah (S) was neither ill tempered nor talked lewdness". [From Bukha'ri & Muslim]

314. *Subject Same*

(٣١٤) عَنْ اَنَسٍ قَالَ لَقَدْ خَدَمْتُ رَسُوْلَ اللّٰهِ عَشْرَ سِنِيْنَ، فَمَا قَالَ
لِيْ قَطُّ اُفٍّ وَّلَا قَالَ لِشَيْءٍ فَعَلْتُهٗ لِمَ فَعَلْتَهٗ؟ وَلَا لِشَيْءٍ لَّمْ اَفْعَلْهُ اَلَا
فَعَلْتَ كَذَا۔ (بخاری،مسلم)

Translation: Anas b Malik ® reports that he served Rasulullah (S) for ten years and during this period, he (S) did not express a single word showing any dislike or contempt. If I committed some mistake, he never asked me why you did it? And the work that I was supposed to do but I couldn't do, he (S) never asked me why have you not done it?"

[From Bukha'ri & Muslim]

315. *Subject Same*

(٣١٥) اِنَّ رَجُلًا مِّنْ اَهْلِ الْبَادِيَةِ كَانَ اسْمُهٗ زَاهِرَ بْنَ حَرَامٍ، وَّكَانَ
يُهْدِيْ لِلنَّبِيِّ ﷺ مِنَ الْبَادِيَةِ، فَيُجَهِّزُهٗ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَرَادَ
اَنْ يَّخْرُجَ،
فَقَالَ النَّبِيُّ ﷺ اِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوْهُ، وَكَانَ النَّبِيُّ
ﷺ يُحِبُّهٗ وَكَانَ دَمِيْمًا،
فَاَتَى النَّبِيُّ ﷺ يَوْمًا وَّهُوَ يَبِيْعُ مَتَاعَهٗ فَاحْتَضَنَهٗ مِنْ خَلْفِهٖ
وَهُوَ لَا يُبْصِرُهٗ، فَقَالَ اَرْسِلْنِيْ مَنْ هٰذَا؟
فَالْتَفَتَ فَعَرَفَ النَّبِيَّ ﷺ فَجَعَلَ لَا يَاْلُوْا مَا اَلْزَقَ ظَهْرَهٗ
بِصَدْرِ النَّبِيِّ ﷺ حِيْنَ عَرَفَهٗ،
وَجَعَلَ النَّبِيُّ ﷺ يَقُوْلُ مَنْ يَّشْتَرِي الْعَبْدَ،
فَقَالَ لِلنَّبِيِّ ﷺ اِذًا وَّاللّٰهِ تَجِدُنِيْ كَاسِدًا،
فَقَالَ النَّبِيُّ ﷺ لٰكِنْ عِنْدَ اللّٰهِ لَسْتَ بِكَاسِدٍ۔ (مشکوٰۃ۔انسؓ)

Translation: Rasulullah (S) had a Bedouin friend whose name was Za'hir b Hara'm ®. He used to bring gifts for Rasulullah (S) from the countryside and Rasulullah (S) used to give him some gifts from city on his return.

Rasulullah (S) said, " Za'hir ® is my countryside friend and I am his urban friend. Rasulullah (S) loved him and he was an ugly man.

One day while he [Za'hir] was selling his merchandise in the Market of Madinah, Rasulullah (S) came from the behind and grabbed him in his arms and Za'hir could not see him (S). He [Za'hir] said, " Leave me, who is it?"

When he turned his face, he found it was Rasulullah (S). He, then, tried to sink himself in his (S) chest by pressing his back.

At that time Rasulullah (S) announced, " Who will purchase this slave? [Za'hir was not a slave but his skin was dark as that of a Negro].
Za'hir said, " O Prophet of Allah! You will be the loser". [You will get very little price in lieu of me]

Rasulullah (S) said, " You may be of little value in the eyes of the people but you are very precious in the sight of Allah".

[From Mishka't: Narrated by Anas]

316. *Subject Same*

(۳۱۶) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:

كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ،
فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَذَبَهُ بِرِدَائِهِ جَذْبَةً شَدِيدَةً، فَنَظَرْتُ إِلَى
صَفْحَةِ عُنُقِ رَسُولِ اللهِ ﷺ، وَقَدْ أَثَّرَ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ
جَذْبَتِهِ،

ثُمَّ قَالَ، يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ،
فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ۔ (ترغيب ترهيب بحواله بخاري مسلم)

Translation: It is narrated by Anas ® that he was going with Rasulullah (S) and he (S) had covered himself with a Najra'ni sheet having thick border. In the way, a Bedouin came across. He pulled his (S) sheet so forcefully that it left an impression on his neck.

The Bedouin then said, " O Muhammad (S)! Give me something from Baitulmal [government treasury]".

Rasulullah (S) turned his face towards him, smiled [having no anger for what he did with him (S)] and ordered to pay from the Baitulmal".

[Al-Targheeb wa Al-Tarheeb: Bukha'ri and Muslim]

317. ***Love for the children***

(٣١٧) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:
جَاءَ أَعْرَابِيٌّ إِلَى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ:
إِنَّكُمْ تُقَبِّلُوْنَ الصِّبْيَانَ وَمَا نُقَبِّلُهُمْ؟
فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ الرَّحْمَةَ
مِنْ قَلْبِكَ۔ (ترغیب وترہیب بحوالہ بخاری ومسلم)

Translation: Aisha Siddiqa ® narrates that a Bedouin came to Rasulullah (S) [and he (S) was kissing and caring a child].

The Bedouin said, “ You love your children and we don’t”.

Rasulullah (S), then, said, “ What can I do, if Allah has deprived your heart from the feelings of love and kindness”

[Al-Targheeb wa Al-Tarheeb: Bukha’ri and Muslim]

318. ***Kidding with children***

(٣١٨) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ إِنْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا، حَتَّى يَقُوْلَ
لِأَخٍ لِي صَغِيْرٍ يَا عُمَيْرُ مَا فَعَلَ النُّغَيْرُ، وَكَانَ لَهُ نُغَيْرٌ يَلْعَبُ بِهِ
فَمَاتَ۔ (متفق علیہ)

Translation: Anas b Malik ® reports: Rasulullah (S) lived

with us very intimately [without any reservation]. I had a little brother whose name was Omair. He had a bird. He was playing with her. That bird died.

Rasulullah (S) used to ask him in the way of kidding, “ Omair what happened to your bird?”

[Both Bukha’ri and Muslim]

319. ***Kissing the children***

(٣١٩) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِصَبِيٍّ فَقَبَّلَهُ، فَقَالَ،
اَمَا اِنَّهُمْ مَبْخَلَةٌ مَجْبَنَةٌ، وَاِنَّهُمْ لَمِنْ رَيْحَانِ اللّٰهِ۔ (مشكوٰة)

Translation: A baby was brought to Rasulullah (S). He (S) kissed him and said, “ Children make the people miser and coward and they are the fragrance or the flowers of Allah”.

[From Mishka’t]

Explanatory Note: The love for children is natural. If an individual is not properly educated, trained and motivated to work for Allah’s Deen, his children may become impediment in spending in the way of Allah.

The word “Rihan” has been used in this Hadith, It means fragrance and also beautiful flower. Literally, both the concept are befitting in this Hadith. Children are the beautiful flowers of Allah and are His Rahmah and blessing too.

320. ***Good Natured***

(۳۲۰) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ،
قَالُوْا يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ تُدَاعِبُنَا،
قَالَ إِنِّي لَآ أَقُوْلُ إِلَّا حَقًّا۔ (ترمذی)

Translation: Abu Hurairah ® narrates that people [astonishingly] asked Rasulullah (S), " O Prophet of Allah! You talk with us joyously in light hearted mood".

Rasulullah (S) said, " Yes. I don't say anything that is not truthful and is not based on facts".

[From Tirmizi]

Explanatory Note: Generally speaking, religious leaders sit with reservations in the company of their followers. They don't have fun with them or talk lightly. This Hadith tells us that talking lightly or having fun with them is not against sanctity or against the characteristics of scholarly people.

321. ***The Prophet (S) in his house***

(۳۲۱) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهٖ وَأَنَا خَيْرُكُمْ لِأَهْلِيْ۔ (ابن ماجہ۔ ابن عباس)

Translation: From Ibne Abbas ®. Rasulullah (S) said, " The best amongst you is the one who is the best with his wives and [amongst you] I am the best with my wives".

[From Ibne Ma'ja]

322. ***Subject Same***

(٣٢٢) عَنِ الْاَسْوَدِ بْنِ يَزِيْدَ رَضِيَ اللهُ عَنْهُ قَالَ سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا مَا كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِيْ بَيْتِهٖ:
قَالَتْ كَانَ يَكُوْنُ فِيْ مِهْنَةِ اَهْلِهٖ تَعْنِيْ خِدْمَةَ اَهْلِهٖ فَاِذَا حَضَرَتِ الصَّلٰوةُ خَرَجَ اِلَى الصَّلٰوةِ۔ (بخاری)

Translation: Aswad b Yazeed (R) reports that he asked Aisha ®, " What Rasulullah (S) used to do when at home?"

She ® said, " He (S) used to share homework with his (S) family members and when it was the time of Salah, he (S) used to leave for Masjid".

[From Bukha'ri]

323. ***Subject Same***

(٣٢٣) كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَهُ وَيَخِيْطُ ثَوْبَهُ وَيَعْمَلُ فِيْ بَيْتِهٖ كَمَا يَعْمَلُ اَحَدُكُمْ فِيْ بَيْتِهٖ،
وَقَالَتْ كَانَ بَشَرًا مِّنَ الْبَشَرِ يَفْلِيْ ثَوْبَهُ وَيَحْلِبُ شَاتَهُ وَيَخْدِمُ نَفْسَهُ۔ (عائشہؓ۔ ترمذی)

Translation: It is reported by Aisha Siddiqa ® that Rasulullah (S) used to mend his shoes, sew his cloths and used to do all the works that a man does at his home"

She ® further said, " Rasulullah (S) was a human being. He used to take out lice from his cloths, milk his goat and used to do all his personal work by himself".

[From Tirmizi]

324. ***Subject Same***

(٣٢٤) عَنْ عَائِشَةَ قَالَتْ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِيْ بِرِدَائِهٖ وَاَنَا اَنْظُرُ اِلَى الْحَبَشَةِ يَلْعَبُوْنَ فِي الْمَسْجِدِ حَتّٰى اَكُوْنَ اَنَا الَّتِيْ اَسْأَمُهُ، فَاقْدُرُوْا قَدْرَ الْجَارِيَةِ الْحَدِيْثَةِ السِّنِّ الْحَرِيْصَةِ عَلَى اللَّهْوِ۔
(بخاری، مسلم)

Translation: Aisha ® narrates that she has seen Rasulullah (S) in the condition that he (S) used to draw curtain by his sheet while I was watching the military exercises of Negroes in the Prophet's Mosque. He (S) used to bear it till the time I was myself feeling tired.

Rasulullah (S) used to exhort, " O People! If you marry young girls, take care of their passions and inspirations. Teen age girls are fond of sports and entertainments".

[From Bukha'ri and Muslim].

Explanatory Note: When the Negro slaves used to demonstrate their acrobatic games and exercises in Masjid compound, Aisha ® used to see their games behind the curtain raised by Rasulullah (S) by his sheet. When she was feeling satisfied, she used to retreat back. Aisha ® was young and Rasulullah (S) was fully conscious of the sentiments of young women. That is why Rasulullah (S) arranged this facility for her to see.

This Ummah should draw a lesson from it that if their wives are young, they should take acre of their sentiments within the bounds of Shariah. It must be further clarified that the restrictions imposed on women for seeing men are not so harsh as that are imposed on men for seeing women.

325. ***Subject Same***

(٣٢٥) عن عائشة رض قالت ما غرت على أحد من نساء النبي ﷺ ما غرت على خديجة رض وما رأيتها قط، ولكن كان يكثر ذكرها، وربما ذبح الشاة ثم يقطعها أعضاء، ثم يبعثها في صدائق خديجة،
فربما قلت له كأنه لم يكن في الدنيا امرأة إلا خديجة، فيقول إنها كانت وكانت، وكان لي منها ولد. (متفق عليه)

Translation: Aisha Siddiqa ® narrates that I never felt envy of the wives of Prophet Muhammad (S) as that of Khadijah ®. I never saw her but Rasulullah (S) was always speaking very often about her.

Very often it happened that he (S) slaughtered a goat, cut it into pieces and distributed it amongst the friends of Khadijah ®. Very often I asked Rasulullah (S), “ Was there no woman in the world except Khadijah ®?

Rasulullah (S) used to say, “ No doubt, she was the best woman. She was such and such. This and this were her contributions or achievements and she bore children for me”.

[From Bukha’ri & Muslim]

Explanatory Note: Khadijah ® was the first wife of Rasulullah (S). From the very outset of Prophethood, she was his companion under all odd circumstances, trials and tribulations. She endured all difficult situations that are inevitable for Dawah Ilallah with patience and without any complaint. Some of the historians have narrated that she had about 25,000 Durham at the beginning of Prophethood and she spent all in the way of Allah and dispensing with the necessities of Dawah Ilallah. She was supporting the

believers who were turned out from their homes. Rasulullah (S) could not forget such an affectionate and benevolent wife for the whole of his life.

[One should not feel astonished about it. The sacrifices of Khadijah ® are immense and innumerable in the cause of Islam. She was the first Muslimah and the best companion of Rasulullah (S) till she breathed her last in the tenth year of Prophethood. **Translator**]

326. Equality among the rights of wives

(٣٢٦) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:
كَانَ رَسُولُ اللهِ ﷺ يَقْسِمُ فَيَعْدِلُ، وَيَقُولُ:
اَللّٰهُمَّ هٰذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ،
يَعْنِي الْقَلْبَ۔ (ترغیب وترہیب بحوالہ ابوداؤد وترمذی ونسائی وابن ماجہ وابن حبان)

Translation: Aisha ® reports that Rasulullah (S) was very judicious in fixing rotation [amongst his wives] and meeting their other rights and used to pray, " O Allah! This equitable distribution was possible for me but the love at heart is beyond my control. Therefore, if someone is closer to my heart, don't make me accountable for that".

[Al-Targheeb wa Al-Tarheeb: Abu Dawood, Tirmizi, Nisa'i, Ibne Ma'ja' & Ibne Heba'n]

Explanatory Note: This Hadith confirms that if someone has more than one wife, he should be extremely judicious in terms of arranging food, dresses and other necessities of life. If he has inclination to some one, it should not effect his equitable distribution of the amenities of life to others, only then he will be able to save his skin from the wrath of Allah on the Day of Judgment.

327. *Tarbiyah [training] of the wife*

(٣٢٧) عَنْ عَائِشَةَ قَالَتْ اِعْتَلَّ بَعِيرُ صَفِيَّةَ وَعِنْدَ زَيْنَبَ فَضْلُ ظَهْرٍ،
فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِزَيْنَبَ اَعْطِيهَا بَعِيرًا،
فَقَالَتْ أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟
فَغَضِبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمَ وَبَعْضَ
صَفَرٍ۔ (ابوداؤد)

Translation: Aisha Siddiqa ® narrates that the camel of Safiyah ® [who was originally Jew] became sick and Zainab ® [another wife of Rasulullah (S)] had one extra camel. Rasulullah (S) asked Zainab ® to give one camel to Safiyah ®.
Zainab ® responded, " Why should I give my camel to this Jewish [woman]?"

It made Rasulullah (S) extremely angry upon her [Zainab ®] and boycotted her for the months of Zil-Hajja, Muharram and some days in Safar.

[From Abu Dawood]

Explanatory Note: This Hadith tells us that boycott for more than three days is permissible under circumstances when it is necessary to meet some expediencies of Deen. The anger of Rasulullah (S) was not for his self but it was because a Muslimah sarcastically remarked against another about her Jewish background. How the [trained] wife of Prophet (S) uttered such a heinous word for his another wife?

328. ***Extreme generosity***

(٣٢٨) عَنْ جَابِرٍ قَالَ مَا سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ لَا۔ (بخاری، مسلم)

Translation: Jabir ® reports that Rasulullah (S) never said "No" to any one who came asking something from him (S).

[From Bukha'ri and Muslim]

329. ***Encouragement for intercession***

(٣٢٩) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا أَتَاهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ اشْفَعُوا فَلْتُؤْجَرُوا، وَيَقْضِي اللّٰهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ۔
(بخاری، مسلم)

Translation: Abu Musa Ashari ® reports that whenever a needy person came to Rasulullah (S) for his urgencies, he (S) used to ask the people, "Recommend for him. Allah will reward you. Your Prophet (S) decides whatever Allah wants to put though his (S) tongue".

[From Bukha'ri and Muslim]

Explanatory Note: It means that whenever a needy person came to him (S), he used to direct his companions to talk nice about him, inspire one another for help as a matter of reward from Allah. After that, whatever he (s) decided to give, would have given to that needy person.

330. ***The smile of Prophet (S)***

(٣٣٠) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:
مَا رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتّٰى تُرٰى
مِنْهُ لَهَوَاتُهُ، إِنَّمَا كَانَ يَتَبَسَّمُ۔ (متفق عليه)

Translation: Aisha Siddiqa ® reports: she never saw Rasulullah (S) laughing in such a manner that his palate was visible. Simply, he (S) used to smile.

[From Bukha'ri and Muslim]

331. ***The methodology of Tarbiyah [training]***

(٣٣١) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَلَّ مَا يُوَاجِهُ الرَّجُلَ بِشَيْءٍ يَكْرَهُهُ،
فَدَخَلَ عَلَيْهِ يَوْمًا رَجُلٌ وَعَلَيْهِ اَثَرُ صُفْرَةٍ، فَلَمَّا قَامَ
قَالَ لِاَصْحَابِهِ لَوْ غَيَّرَ اَوْ نَزَعَ هٰذِهِ الصُّفْرَةَ۔ (الادب المفرد)

Translation: Anas b Malik ® reports that Rasulullah (S) hardly objected directly to any one about the things that he did not like. One day a person came to Rasulullah (S) and he looked yellowish. When he got up, Rasulullah (S) said to his (S) companions, " If this gentleman gives up wearing yellow dress or get its color changed, it would be fine".

[Al-Adabul Mufrad]

332. ***Subject Same***

(٣٣٢) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُوْلَ اللهِ ﷺ أَتَى فَاطِمَةَ فَوَجَدَ
عَلَى بَابِهَا سِتْرًا فَلَمْ يَدْخُلْ عَلَيْهَا وَقَلَّمَا كَانَ يَدْخُلُ إِلَّا بَدَأَ بِهَا،
قَالَ فَجَاءَ عَلِيٌّ فَرَآهَا مُهْتَمَّةً فَقَالَ مَالَكِ؟
فَقَالَتْ جَاءَ إِلَيَّ رَسُوْلُ اللهِ ﷺ فَلَمْ يَدْخُلْ عَلَيَّ،
فَأَتَاهُ عَلِيٌّ، فَقَالَ، يَا رَسُوْلَ اللهِ إِنَّ فَاطِمَةَ اشْتَدَّ عَلَيْهَا أَنَّكَ
جِئْتَهَا فَلَمْ تَدْخُلْ عَلَيْهَا،
فَقَالَ وَمَا أَنَا وَالدُّنْيَا وَمَا أَنَا وَالرَّقْمَةَ،
قَالَ: فَذَهَبَ إِلَى فَاطِمَةَ فَأَخْبَرَهَا بِقَوْلِ رَسُوْلِ اللهِ ﷺ
فَقَالَتْ فَقُلْ لِرَسُوْلِ اللهِ فَمَا تَأْمُرُنِي بِهِ؟
فَقَالَ، قُلْ لَهَا تُرْسِلُ بِهِ إِلَى بَنِي فُلَانٍ ـ (مسند احمد بن حنبل)

Translation: Abdullah b Umar ® reports that Rasulullah (S) one day went to the house of Fa'timah Binte Muhammad (S) but returned from the gate without seeing her as a colored curtain was hanging on the door. It was in spite of the fact that it was his routine to see Fa'timah ® first after return from journey.

When Ali ® came to home and saw Fa'timah in a sorrowful mood, he enquired, "What's the matter?" She ® said, " Rasulullah (S) came to my house and returned without seeing me".

Hearing this, Ali ® went to see Rasulullah (S) and said, " O Prophet of Allah! Fa'timah (R) is extremely sad for the fact that you went to my house and returned without seeing her".

Rasulullah (S) said, " What I have to take from the world? What I have to do with colored curtains".

The narrator of the Hadith reports that Ali ® went back to Fa'timah ® and communicated that Rasulullah said to him. Fa'timah requested Ali ® to go to Rasulullah (S) and ask him (S) what to do with the curtain.
Rasulullah (S) said to Ali ®, " Go and tell Fa'timah to send that curtain to the house of that person [He said it pointedly. Perhaps, that was a needy family and they would use it as some one's dress].

[From Musnad Ahmad b Hambal]

Explanatory Note: **Hanging colored curtain on doors and windows is not prohibited. But it is an indication towards involvement in the worldly fascinations. Rasulullah (S) wanted to make the men and women of his time as model for humanity till eternity and that is why; he expressed his abhorrence to such things**

333. *Etiquettes of eating food*

(٣٣٣) مَا عَابَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ۔ (متفق عليه — ابوہریرہ رضی اللہ عنہ)

Translation: **Abu Hurairah ® reports that Rasulullah (S) never objected to any food. If he were desirous, he would take it and if not, he would leave it.**

[Reported both by Bukha’ri and Muslim]

Explanatory Note: **“Food” here means both cooked at home or served in feasts before him (S).**

334. *Subject Same*

(۳۳۴) إنّ النّبيّ صلى الله عليه وسلم كان إذا رفع مائدته قال،
الحمد لله كثيرا طيّبا مباركا فيه غير مكفيّ ولا مودّع ولا
مستغنًى عنه ربّنا۔ (بخاری — ابوامامہ)

Translation: **Abu Umamah ® narrates that when Rasulullah (S) finished his food and the table cloth was folded, he used to pray, “Abundance of thanks to Allah, thanks that is full of blessings, thanks that are expressed by us and not by others, thanks that we never give up, never feel oblivion of it and are never unmindful, O our Lord!**

[From Bukha’ri]

335. *Civility and Humbleness*

(۳۳۵) عن عبد الله بن عمرو قال، ما رُئي رسول الله صلى الله عليه وسلم يأكل
متّكئا قطّ ولا يطأ عقبه رجلان۔ (ابوداؤد)

Translation: **Abdullah b Umru b A’s ® reports that no body ever saw Rasulullah (S) eating while sitting back [as**

the case with Kings and lords] and no body had ever seen that he (S) was walking and two persons were behind him [as body guard like the tradition of kings and crown].

[From Abu Dawood]

336. *Subject Same*

(٣٣٦) عَنْ قُدَامَةَ بْنِ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ عَلَى نَاقَةٍ صَهْبَاءَ لَاضَرْبَ وَلَاطَرْدَ وَلَا إِلَيْكَ إِلَيْكَ۔

(ترغیب وترہیب بحوالہ ابن خزیمہ)

Translation: **Quda'ma b Abdullah ® reports that he saw Rasulullah (S) on the day of Sacrifice [Yaumun Nahar] riding on a gray she-camel, throwing pebbles and there was no safety measure or any police force to protect him.**

[Al-Targheeb wa Al- Tarheeb: Ibne Khazima']

Explanatory Note: **It must be clear that it was the first and the last Hajj of Rasulullah (S) in Islam and the entire Arabian Peninsula was under his command but there was no pomp and show around him. This was the climax of civility and humbleness, a perfect model for all times to come.**

337. *Visiting the sick*

(٣٣٧) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ قَالَ كُنَّا جُلُوْسًا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ رَجُلٌ مِنَ الْاَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ اَدْبَرَ الْاَنْصَارِيُّ،

فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا اَخَا الْاَنْصَارِ كَيْفَ اَخِيْ سَعْدُ بْنُ عُبَادَةَ؟

فَقَالَ صَالِحٌ،

فَقَالَ رَسُوْلُ اللهِ ﷺ مَنْ يَعُوْدُهُ مِنْكُمْ؟

فَقَامَ وَقُمْنَا مَعَهُ وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَّلَا خِفَافٌ وَّلَا قَلَانِسُ وَلَا قُمُصٌ، نَمْشِيْ فِيْ تِلْكَ السِّبَاخِ حَتّٰى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتّٰى دَنَا رَسُوْلُ اللهِ ﷺ وَاَصْحَابُهُ الَّذِيْنَ مَعَهُ۔ (مسلم)

Translation: **Abdullah b Umar ® reports that we were in the company of Rasulullah (S) that a person from Ansa'r came and greeted Rasulullah (S) with Salam, When he was about to return, Rasulullah (S) enquired from him, " How is Sa'd b Obadah ®?" [as he was sick]. He said, " He is all right". Rasulullah (S) addressing the people in his company, said, "Who wants to visit Sa'd ®?"**

Rasulullah (S) got up and we all followed him and we were more than ten. We had neither shoes in foot, nor lather socks, caps on head, or shirts on the body. In this condition, we walked on the barren land and reached Sa'd house. His inmates/people left the place, Rasulullah (S) and his companions came near to him and enquired about his [Sa'd ®] health.

[From Muslim]

338. *The Etiquettes of enquiring about health*

(٣٣٨) عَنْ مُعَاذٍ رض اَنَّهُ مَاتَ لَهُ ابْنٌ فَكَتَبَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّعْزِيَةَ،

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ،

مِنْ مُحَمَّدٍ رَّسُوْلِ اللّٰهِ اِلٰى مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ،

فَاِنِّيْ اَحْمَدُ اِلَيْكَ اللّٰهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ،

اَمَّا بَعْدُ فَاَعْظَمَ اللّٰهُ لَكَ الْاَجْرَ، وَاَلْهَمَكَ الصَّبْرَ، وَرَزَقَنَا وَاِيَّاكَ الشُّكْرَ، فَاِنَّ اَنْفُسَنَا وَاَمْوَالَنَا وَاَهْلَنَا مِنْ مَّوَاهِبِ اللّٰهِ الْهَنِيْئَةِ وَعَوَارِيْهِ الْمُسْتَوْدَعَةِ، مَتَّعَكَ اللّٰهُ بِهٖ فِيْ غِبْطَةٍ وَّسُرُوْرٍ، وَّقَبَضَهُ مِنْكَ بِاَجْرٍ كَبِيْرٍ، اَلصَّلٰوةُ وَالرَّحْمَةُ وَالْهُدٰى اِنِ احْتَسَبْتَهُ، فَاصْبِرْ وَلَا يُحْبِطْ جَزَعُكَ اَجْرَكَ فَتَنْدَمَ، وَاعْلَمْ اَنَّ الْجَزَعَ لَا يَرُدُّ مَيِّتًا وَّلَا يَدْفَعُ حَزَنًا وَّمَا هُوَ نَازِلٌ فَكَانَ قَدْ،

وَالسَّلَامُ۔ (المعجم الكبير للطبراني)

Translation: **A son of Maa'z b Jabal ® died. Rasulullah (S) sent the following letter of condolence to him. [He was the Governor of Yemen at that time]:**

" In the Name of Allah, The Beneficent, The Merciful
From Muhammad, the Messenger of Allah, to Maa'z b Jabal ® Allah's Peace be upon you.

I am thankful to Allah and all praise is for Him. There is no deity except Him. You also praise Allah and be thankful to Him. May Allah reward you immensely and give you Sabr and Tawfeeq to be thankful to Him. Our life, our wealth and our children are the beautiful blessings from Allah. They are in trust in our hands from Allah. So for they are with you, they are the source of pleasure for and when they are gone, Allah may compensate you with big reward for them.

If you have Sabr for getting reward in Akhirah, Allah's mercy will be upon you. So, have patience and see that your uneasiness and impatience may not deprive you from the reward. Then you will repent. Be clear that your impatience will not cause the return of the deceased nor it will give you relief from sorrow. What had happened, it was inevitable.
Wa-Assalam"

[From Al-Moajjamul Kabir - Tabra'ni]

339. *Subject Same*

فَهَلَكَ فَامْتَنَعَ الرَّجُلُ اَنْ يَّحْضُرَ الْحَلْقَةَ لِذِكْرِ ابْنِهِ.
فَفَقَدَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ، مَالِيْ لَا اَرٰى فُلَانًا؟
قَالُوْا يَا رَسُوْلَ اللّٰهِ، بُنَيَّهُ الَّذِيْ رَاَيْتَهُ هَلَكَ،
فَلَقِيَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَهُ عَنْ بُنَيِّهِ فَاَخْبَرَهُ اَنَّهُ هَلَكَ
فَعَزَّاهُ عَلَيْهِ، ثُمَّ قَالَ:
يَا فُلَانُ! اَيُّمَا كَانَ اَحَبَّ اِلَيْكَ؟
اَنْ تَتَمَتَّعَ بِهِ عُمُرَكَ، اَوْلَا تَاْتِيْ اِلٰى بَابٍ مِّنْ اَبْوَابِ الْجَنَّةِ اِلَّا
وَجَدْتَهُ قَدْ سَبَقَكَ اِلَيْهِ يَفْتَحُهُ لَكَ۔
قَالَ يَا نَبِيَّ اللّٰهِ، بَلْ يَسْبِقُنِيْ اِلٰى بَابِ الْجَنَّةِ فَيَفْتَحُهَا، لَهُوَ اَحَبُّ اِلَيَّ
قَالَ: فَذَاكَ لَكَ۔ (ترغیب وترہیب بحوالہ نسائی شریف)

(٣٣٩) وَعَنْ قُرَّةَ ابْنِ إِيَاسٍ رَضِيَ اللهُ عَنْهُ قَالَ:
كَانَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ جَلَسَ إِلَيْهِ نَفَرٌ مِّنْ أَصْحَابِهِ، فِيهِمْ
رَجُلٌ لَّهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيُقْعِدُهُ بَيْنَ يَدَيْهِ

Translation: **Qurrah b Eyas ® reports that whenever Rasulullah (S) had a sitting, some of his companions used to sit around him. Amongst them, there was a person who had a little kid. This baby kid used to come to Rasulullah (S) from behind but he (S) used to make him sit in his (S) front. The child died and the father, out of sorrow, did not come to the sittings of Rasulullah (S) for a few days.**
Rasulullah (S) asked, " What's the matter? That person is not coming".
People said, " His small child whom you had seen had died. Perhaps he is not coming for this reason".

Rasulullah (S) went to see him and inquired about the child. When he reported about the death of his child, Rasulullah (S) consoled him and said. " Tell me, what you like? Would you like that the child be alive or he should go ahead of you and opens the door of Jannah for you. When you reach there, he welcomes you".

That person said, " O Prophet of Allah! I like it that he should go first in Jannah and open the door for me".

Rasulullah (S) said, " This child has died in your life time and he will open the door of Jannah for you".

[Al-Targheeb wa Al-Tarheeb: Nisa'i]

340. *The Prophet (S) while in Journey*

(٣٤٠) عَنْ جَابِرٍ قَالَ، كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَلَّفُ فِي الْمَسِيْرِ فَيُزْجِي
الضَّعِيْفَ وَيُرْدِفُ وَيَدْعُوْ لَهُمْ۔ (ابوداؤد)

Translation: **Jabir ® reports that Rasulullah (S) used to travel at the back of the caravan to help the weak, give them a ride at his back and pray for them.**

[From Abu Dawood]

341. *Prophet (S) in the midst of his companions*

(٣٤١) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ، كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلٰى
بَعِيْرٍ، فَكَانَ اَبُوْ لُبَابَةَ وَعَلِيُّ بْنُ اَبِيْ طَالِبٍ زَمِيْلَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
فَكَانَتْ إِذَا جَاءَتْ عُقْبَةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،
قَالَا نَمْشِيْ عَنْكَ،
قَالَ مَا اَنْتُمَا بِاَقْوٰى مِنِّيْ، وَمَا اَنَا اَغْنٰى عَنِ الْاَجْرِ مِنْكُمَا۔ (مشکوٰۃ)

Translation: **Abdullah b Maswood ® reports that while traveling towards Badr, three persons shared one camel Abu Lubaba ® and Ali ® were sharing with Rasulullah (S). When the turn of Rasulullah (S) came to walk, both of them said, “You sit on camel and we will walk”.**

Rasulullah (S) said, “ You both are not stronger than me and I am more desirous to get reward for walking on foot than both of you”.

[From Mishka’t]

342. *Subject Same*

(٣٤٢) عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ:

تَكَلَّمَ رَجُلٌ مِّنَ الْاَنْصَارِ كَلِمَةً فِيْهَا مَوْجِدَةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فَلَمْ تُقِرَّنِيْ نَفْسِيْ اَنْ اَخْبَرْتُ بِهَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَوَدِدْتُّ اَنِّيْ افْتَدَيْتُ
مِنْهَا بِكُلِّ اَهْلٍ وَّمَالٍ،

فَقَالَ: قَدْ اٰذُوْا مُوْسٰى عَلَيْهِ السَّلَامُ اَكْثَرَ مِنْ ذٰلِكَ فَصَبَرَ،

ثُمَّ اَخْبَرَ اَنَّ نَبِيًّا كَذَّبَهُ قَوْمُهُ وَشَجُّوْهُ حِيْنَ جَاءَهُمْ بِاَمْرِ
اللهِ فَقَالَ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، اَللّٰهُمَّ اغْفِرْ لِقَوْمِيْ فَاِنَّهُمْ
لَا يَعْلَمُوْنَ۔ (مسند احمد)

Translation: **Abdullah b Maswood ® reported that a person from the Ansa’r said something about Rasulullah (S). It indicated some anger upon him (S). I could not tolerate it and reported it to Rasulullah (S) though I felt sorry for that.**

Rasulullah (S) said, “ Moses (AS) was more harassed than this one but he endured”.

Then he (S) told that there was a Prophet who was rejected by his people and caused him some injury. He was cleaning his face from blood and saying, “ O Allah! Pardon my people as they are ignorant”.

[From Musnad Ahmad]

343. *In the front at the time of danger*

(٣٤٣) قَالَ الْبَرَاءُ بْنُ عَازِبٍ كُنَّا وَاللّٰهِ إِذَا احْمَرَّ الْبَأْسُ نَتَّقِي بِهِ، وَإِنَّ
الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بِهِ يَعْنِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (بخاری)

Translation: **Braa' b A'zib ® reported that, by Allah, at the time of war, Rasulullah (S) was always ahead of us and we used to protect ourselves through him. And the bravest amongst us was he who was by the side of Rasulullah (S).**

[From Bukha'ri]

344. *Pinpointing of shortcomings for Tarbiyah*

(٣٤٤) قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،
مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا۔ (بخاری — عائشہؓ)

Translation: **Aisha Siddiqa ® reports that Rasulullah (S) said about two persons, " Such and such persons don't understand anything about our Deen".**

[From Bukha'ri]

Explanatory Note: **These two persons neither try to learn about Deen nor understand what it demands. Aisha ® did not disclose their names. Perhaps, they were from amongst the hypocrites. This Hadith tells us that from the**

point of Tarbiyah, if some one's shortcomings are pinpointed by responsible brothers of Jamaah, it is not counted as " backbiting". But it is a very dangerous situation and one should enter in this domain very cautiously.

345. *Correct relationship with companions*

(٣٤٥) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،
لَا يُبَلِّغُنِيْ اَحَدٌ مِّنْ اَصْحَابِيْ عَنْ اَحَدٍ شَيْئًا، فَاِنِّيْ اُحِبُّ اَنْ اَخْرُجَ
اِلَيْكُمْ وَاَنَا سَلِيْمُ الصَّدْرِ (ابوداؤد ـــــ ابن مسعودؓ)

Translation: **From Abdullah b Maswood ®. Rasulullah (S) said, " None of you should tell me anything about my fellow companions because I prefer to come to you under the condition that my chest is clean".**

[From Abu Dawood]

Explanatory Note: **No body should transfer to me anything about anyone without verification. These are all my companions. If I am told something about anyone, it will affect my heart and I may develop some suspicion against him. It is to be noted here that he (S) has stopped us to communicate something without verification and that is in conformity with the Qur'an.**

346. *Subject Same*

(٣٤٦) عَنْ عَائِشَةَ قَالَتْ مَا ضَرَبَ رَسُوْلُ اللهِ ﷺ شَيْئًا قَطُّ بِيَدِهٖ
وَلَا امْرَأَةً وَّلَا خَادِمًا إِلَّا أَنْ يُّجَاهِدَ فِيْ سَبِيْلِ اللهِ، وَمَا نِيْلَ مِنْهُ
شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهٖ إِلَّا أَنْ يُّنْتَهَكَ شَيْءٌ مِّنْ مَّحَارِمِ اللهِ
فَيَنْتَقِمُ لِلّٰهِ تَعَالٰى ۔ (مسلم)

Translation: **Aisha Siddiqa ® reports that Rasulullah (S) never hit anyone by his hands: his wives, his servants or any one else except the enemies of Deen while fighting in the way of Allah. [Equally], he (S) never took revenge from any one for the hardship sustained by him. But if some one violated limitations prescribed by Allah, he used to take revenge for the sake of Allah [used to punish him or her].**

[From Muslim]

347. *Clarity in the affairs*

(٣٤٧) عَنِ الْعَدَّاءِ بْنِ خَالِدِ بْنِ هَوْذَةَ قَالَ كَتَبَ لِيْ رَسُوْلُ اللهِ ﷺ
كِتَابًا،
"هٰذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُّحَمَّدٍ
رَّسُوْلِ اللهِ ﷺ اِشْتَرٰى مِنْهُ عَبْدًا أَوْ أَمَةً لَّا دَاءَ وَلَا غَائِلَةَ
وَلَا خِبْثَةَ، بَيْعُ الْمُسْلِمِ لِلْمُسْلِمِ" (ترمذی)

Translation; **Addaa' b Khalid b Hawzah ® reported that Rasulullah (S) prepared a deed for me. Its translation was as follows:**

" Addaa' b Khalid b Hawzah ® purchased a slave from Rasulullah (S). He [the slave] is neither sick nor suffering from any moral deficiency or bad habit. It is a sale of a Muslim with another Muslim [it is free from all fraudulences]".

[From Tirmizi]

348. *Subject Same*

(۳۴۸) عَنِ السَّائِبِ بْنِ أَبِي السَّائِبِ أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،
كُنْتَ شَرِيكِي فِي الْجَاهِلِيَّةِ، فَكُنْتَ خَيْرَ شَرِيكٍ لَا تُدَارِينِي
وَلَا تُمَارِينِي۔ (ابوداؤد)

Translation: **Sa'yeb b Abi Sa'yeb ® told Rasulullah (S) that we were doing business during the days of ignorance but you never deceived me or wrangled with me [as other people do in business].**

[From Abu Dawood]

349. *Subject Same*

(٣٤٩) عَنْ اُمِّ سَلَمَةَ رض اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَيْتِهَا، فَدَعَا وَصِيْفَةً لَّهٗ اَوْلَهَا، فَاَبْطَأَتْ فَاسْتَبَانَ الْغَضَبُ فِيْ وَجْهِهٖ،
فَقَامَتْ اُمُّ سَلَمَةَ اِلَى الْحِجَابِ فَوَجَدَتِ الْوَصِيْفَةَ تَلْعَبُ،
وَمَعَهٗ سِوَاكٌ،
فَقَالَ لَوْلَا خَشْيَةُ الْقَوَدِ يَوْمَ الْقِيَامَةِ لَاَوْجَعْتُكِ بِهٰذَا السِّوَاكِ۔

(الادب المفرد)

Translation: **Umme Salmah ® narrates that Rasulullah (S) was in her house. He (S) called for the maidservant [It was not clear who was her owner- she or Rasulullah (S)]. She delayed in respond. Signs of displeasure appeared on his (S) face. Umme Salamah ® realized it and went up to the curtain and found that she was playing. The slave-girl came and Rasulullah (S) said, “If I would have not fear of thy revenge on the Day of Judgment, I would have beaten you with this Miswak [tooth-brush] that he (S) had in his hand at that time”.**

[From Al-Adab Al-Mufrad]

Explanatory Note: **This anger was for his own self, as she did not respond to his call. If he had punished her in that state, he (S) would have been held accountable on the Day of Qayamah. That is why, he (S) foregone with the punishment. Earlier, we have shared a Hadith that Rasulullah (S) never revenged from any one for his personal sake or in an other Hadith it is ordained that a person who hits his slave will be revenged on the Day of Judgment.**

350. *The importance of human rights*

(٣٥٠) قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،
اَللّٰهُمَّ اِنِّیْ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَّنْ تُخْلِفَنِيْهِ، فَاِنَّمَا اَنَا بَشَرٌ
فَاَیُّ الْمُسْلِمِيْنَ اٰذَيْتُهٗ شَتَمْتُهٗ، لَعَنْتُهٗ، جَلَدْتُّهٗ، فَاجْعَلْهَا لَهٗ
صَلٰوةً وَّزَكٰوةً وَّقُرْبَةً تُقَرِّبُهٗ بِهَآ اِلَيْكَ يَوْمَ الْقِيَامَةِ۔ (متفق علیہ۔ ابوہریرہؓ)

Translation: **From Abu Hurairah®. Rasulullah (S) said, " O Allah! I have taken a promise from You and [I am sure] You will not go against that. I am a human being. If I have hurt any one or told something wrong or have cursed him or lashed him, transform that action of torment into Rahmah, or pardon him or make it a means to come closer to You for that oppressed soul".**

[From Bukhari and Muslim]

Explanatory Note: **This is the importance of human rights. If someone got hurt or hit accidentally or out of ignorance or the oppressed one is not known so that he is approached for forgiveness, Rasulullah (S) is praying to Allah to make it the source of Maghfirah [pardon] for the tormented soul.**

In this respect what Rasulullah (S) did at the time of his death is quite exemplary for us. He was seriously suffering from fever and headache. He tied his head with handkerchief due to severity of pain. In this state he asked Fazal b Abbas ®, " Take me to Masjid and get the people gathered together".

When the people assembled, he (S) went up to the pulpit and after glorifying Allah (SWT) said, " Soon I will be departing from you. So if I have lashed any one 's back, my back is here, come and take the revenge. If I have cursed anyone unrightfully, come forward and take his revenge. If I owe some one something, come forward and get it from me. Have no fear that I will retaliate after that. It is against my position".

"One who takes his right from me in this world, will be the most beloved to me or forgives me with pleasure so that I return to my Lord happily".

O the people! The one who has usurped the rights of others, return it back to him now without least bothering of disgrace in this world otherwise, he should be prepared for the disgrace on the Day of Judgment and that would be very harsh and horrible".

351. *The economic life of a da'ee*

(٣٥١) مَا رَأَى رَسُولُ اللهِ ﷺ النَّقِيَّ مِنْ حِينِ ابْتَعَثَهُ اللهُ حَتّٰى قَبَضَهُ اللهُ،

وَقَالَ مَا رَأَى رَسُولُ اللهِ ﷺ مُنْخُلًا مِنْ حِينِ ابْتَعَثَهُ اللهُ حَتّٰى قَبَضَهُ اللهُ،

قِيلَ كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟

قَالَ كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ فَيَطِيرُ مَا طَارَ وَمَا بَقِيَ ثَرَّيْنَاهُ فَأَكَلْنَاهُ۔ (بخاری ـ سہل بن سعدؓ)

Translation: **Suhail b Saa'd ® reports, "Since the time Rasulullah (S) became Prophet he didn't see the fine flour". He further added, " Since the time Rasulullah (S) became Prophet, he never eat flour without brawn till his death".**

People asked, " How you were eating flour with brawn?"

He replied, " We used to crush the barley and blow the flour with mouth. Some brawn was blown away and with the remaining we used to cook our bread and eat".

[From Bukha'ri]

Explanatory Note: **The question arises that why Rasulullah (S) did not use brawn-less flour and never saw the refined flour? Was the wheat not available to him (S)? In fact, he could get everything but he (S) did not like it. He wanted to educate the Ummah to lead a life of simplicity and save from the luxuries. Simultaneously, it should also be clearly understood that those who undertake to work for the Deen of Allah, face the situation where they may meet starvation, hardship and**

many kinds of trial and tribulations. As such, the da'ee must always be ready to encounter these eventualities. Only one who has sustained a life of hardship will come out successful from such toiling situations.

352. *Subject Same*

(٣٥٢) ذَكَرَ عُمَرُ بْنُ الْخَطَّابِؓ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ
لَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَظَلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ دَقَلًا
يَمْلَأُ بِهِ بَطْنَهُ۔ (مسلم ـــــ نعمان بن بشيرؓ)

Translation: **Noama'n b Bashir ® reports that once Umar b Khatt'ab ® commented about the fact that how much wealth people have amassed today but I have seen Rasulullah (S) hardly getting some dates, even of low quality, throughout the day to satisfy his hunger".**

[From Muslim]

Explanatory Note: **Such situations are always confronted with the people who call their fellow travelers to the fold of their Creator and Sustainer.**

353. *Subject Same*

(٣٥٣) وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ:
إِنْ كَانَ لَيَمُرُّ بِآلِ رَسُولِ اللهِ صلى الله عليه وسلم الْأَهِلَّةُ مَا يُسْرَجُ فِي بَيْتِ
أَحَدٍ مِنْهُمْ سِرَاجٌ، وَلَا يُوقَدُ فِيهِ نَارٌ، إِنْ وَجَدُوا زَيْتًا ادَّهَنُوا بِهِ۔

(ترغیب وترہیب جلد ۴)

Translation: **Abu Hurairah ® narrates that very often it happened that the inmates of Rasulullah (S) did not kindle either a lamp or fire in their oven [for days or months together]. If they could get some olive oil, they used to rub it on their head.**

[From Al-Targheeb wa Al-Tarheeb: Vol. IV]

Explanatory Note: **This was the condition when the struggle between Haqq and Batil [right and wrong] was in full swing and entire concentration was to promote the Deen of Allah. Only dates and water were available for sustenance. Hardly, there was time for cooking food.**

354. *Subject Same*

(٣٥٤) عَنِ الشِّفَاءِ بِنْتِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهَا قَالَتْ:

أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ، فَجَعَلَ يَعْتَذِرُ إِلَيَّ، وَأَنَا أَلُومُهُ.
فَحَضَرَتِ الصَّلَاةُ فَخَرَجْتُ، فَدَخَلْتُ عَلَى ابْنَتِي، وَهِيَ تَحْتَ
شُرَحْبِيلَ بْنِ حَسَنَةَ فَوَجَدْتُ شُرَحْبِيلَ فِي الْبَيْتِ، فَقُلْتُ: قَدْ
حَضَرَتِ الصَّلَاةُ، وَأَنْتَ فِي الْبَيْتِ؟ وَجَعَلْتُ أَلُومُهُ؛
فَقَالَ يَا خَالَةُ، لَا تَلُومِينِي، فَإِنَّهُ كَانَ لِي ثَوْبٌ فَاسْتَعَارَهُ
النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
فَقُلْتُ بِأَبِي وَأُمِّي كُنْتُ أَلُومُهُ مُنْذُ الْيَوْمِ، وَهٰذِهِ حَالُهُ، وَلَا أَشْعُرُ!
فَقَالَ شُرَحْبِيلُ، مَا كَانَ إِلَّا دِرْعٌ رَقَّعْنَاهُ. (ترغيب ترهيب بحواله طبراني وبيهقي)

Translation: **Shifaa' b Abdullah ® narrates that I went to Rasulullah (S) to get some help from him but he (S) regretted. I was not satisfied and, therefore, insisted with some roughness. When the time for Salah arrived I left and went to the house of my daughter and found her husband, Shurahbeel b Hasnah ® in the home. I exhorted him, " It is the time of Salah and you are still sitting in the home".**

He told, " O Aunt! Don't condemn me. I had only one shirt that Rasulullah (S) had taken form me temporarily. I had no other shirt and that is why I could not go to the Masjid".

She said, " My father and mother be sacrificed for him (S). Today I was angry upon him (S) and I had no idea about his condition.

Shurahbeel ® said, " I have only one torn shirt and that too has patches on it".

[Al-Targheeb wa Al-Tarheeb: Tabra'ni & Baihaqi]

355. *Subject Same*

(۳۵۵) نَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى حَصِيْرٍ فَقَامَ وَقَدْ اَثَّرَ فِيْ جَنْبِهٖ،
فَقُلْنَا يَا رَسُوْلَ اللّٰهِ لَوِ اتَّخَذْنَا لَكَ وِطَاءً،
فَقَالَ مَالِيْ وَلِلدُّنْيَا؟ مَا اَنَا فِي الدُّنْيَا اِلَّا كَرَاكِبٍ اِسْتَظَلَّ تَحْتَ
شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا۔ (ترمذی — ابن مسعودؓ)

Translation: **Abdullah b Maswood ® narrates that Rasulullah (S) slept on a mat. When he (S) got up, we saw the impressions of mat on his side, we asked, " O Prophet of Allah! How would you like, if we arrange a quilted bedding for you?"**

Rasulullah (S) said, " What I have to do with the world? I am here like a wayfarer who rests awhile under the shadow f a tree and then proceeds ahead, leaving the tree and its shadow behind".

[From Tirmizi]

Explanatory Note: **This incident, perhaps, pertains to the time when the struggle between Islam and idolatry has come to an end, old Jahilyah [ignorance] was totally annihilated and Islam was dominating everywhere. Muslims were controlling the political authority. In this condition, Rasulullah (S) is presenting a model for his Ummah as how they should live and treat the life of this world.**

356. *Subject Same*

(٣٥٦) رُوِيَ عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:
حَجَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَحْلٍ رَثٍّ وَّقَطِيْفَةٍ خَلِقَةٍ تُسَاوِيْ اَرْبَعَةَ
دَرَاهِمَ اَوْلَا تُسَاوِيْ۔ (ترمذی)

Translation: **Anas b Malik ® reports that Rasulullah (S) performed Hajj in the broken saddle of the camel and old sheets that hardly could cost more than four Durham.**

[From Tirmizi]
Explanatory Note: **This is the occasion of the last Hajj of Rasulullah (S). See his (S) simplicity at the time when the entire country was under the domination of Islam.**

357. *Subject Same*

(٣٥٧) مَا تَرَكَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِرْهَمًا وَّلَا دِيْنَارًا وَّلَا
عَبْدًا وَّلَا اَمَةً وَّلَا شَيْئًا اِلَّا بَغْلَتَهُ الْبَيْضَاءَ الَّتِيْ كَانَ يَرْكَبُهَا وَسِلَاحَهُ
وَاَرْضًا جَعَلَهَا لِابْنِ السَّبِيْلِ صَدَقَةً۔ (بخاری ——— عمرو بن حارث رض)

Translation: **Umro b Harith ® reports that when Rasulullah (S) died, He did not left behind Durham or Dinar, a slave or a slave girl or any other thing except a female mule of white color which he (S) was using for riding, his armory and some plot of land that too he (S) gave in Sadaqah in the way of Allah.**

[From Bukhari]

358. *Subject Same*

(٣٥٨) عَنْ اَنَسٍ رض اَنَّهٗ قَالَ،

قَالَ رَسُوْلُ اللهِ ﷺ،

لَقَدْ اُخِفْتُ فِي اللهِ وَمَا يُخَافُ اَحَدٌ، وَلَقَدْ اُوْذِيْتُ فِي اللهِ وَمَا يُؤْذٰى

اَحَدٌ،

وَلَقَدْ اَتَتْ عَلَيَّ ثَلٰثُوْنَ مِنْ بَيْنِ لَيْلَةٍ وَّيَوْمٍ، وَمَا لِيْ وَلِبِلَالٍ طَعَامٌ

يَأْكُلُهٗ ذُوْ كَبِدٍ، اِلَّا شَيْءٌ يُّوَارِيْهِ اِبِطُ بِلَالٍ۔ (ترمذی)

Translation: **From Anas b Malik ®. Rasulullah (S) said, " No one was more terrorized in the way of Allah than me (S) and no one was more tormented for calling in the way of Allah than me (S).**

There were thirty days and nights when Bilal ® and me (S) had nothing to eat except something that Bilal ® was holding under his arms".

[From Tirmizi]

Explanatory Note: **This was perhaps some journey of Rasulullah (S) for Dawah Ilallah in the company of Bilal ®. It was a very hard time for Rasulullah (S) and he**

sustained a lot of physical and mental torture. During the journey, he had no food except some handful of dates.

This Hadith further brings to limelight the inevitability of trials and torments in the way of Dawah Ilallah. Rasulullah (S) encountered this difficult situation during this journey and every da'ee must always be prepared to face the same situation when the stalwarts of Batil and the vested interests are challenged to yield to the forces of Haqq.

359. *Subject Same*

(٣٥٩) وَعَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:
اَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ مُتَغَيِّرًا،
فَقُلْتُ: بِاَبِيْ اَنْتَ، مَالِيْ اَرَاكَ مُتَغَيِّرًا؟
قَالَ: مَا دَخَلَ جَوْفِيْ مَا يَدْخُلُ جَوْفَ ذَاتِ كَبِدٍ مُنْذُ ثَلَاثٍ۔
قَالَ فَذَهَبْتُ فَاِذَا يَهُوْدِيٌّ يَسْقِيْ اِبِلًا لَهُ، فَسَقَيْتُ لَهُ عَلٰى كُلِّ
دَلْوٍ بِتَمْرَةٍ، فَجَمَعْتُ تَمْرًا، فَاَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
فَقَالَ: مِنْ اَيْنَ لَكَ يَا كَعْبُ؟
فَاَخْبَرْتُهُ،
فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَتُحِبُّنِيْ يَا كَعْبُ؟
قُلْتُ بِاَبِيْ اَنْتَ نَعَمْ:
قَالَ: اِنَّ الْفَقْرَ اَسْرَعُ اِلٰى مَنْ يُحِبُّنِيْ مِنَ السَّيْلِ اِلٰى مَعَادِنِهٖ، وَ
اِنَّهُ سَيُصِيْبُكَ بَلَاءٌ. فَاَعِدَّ لَهُ تَجْفَافًا۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: **Kaa'b b Ujrah ® reports that he came to Rasulullah (S) and saw his depressed face.**

I told, " My father be sacrificed upon you! Why you feel so depressed?"

Rasulullah (S) said, " I have taken no food during the last three days".

He says, " Then I went out to arrange something for him (S). I saw that a Jew is serving water to his camels. I bargained with the Jew to draw water for him in lieu of one date for each bucket. Thus, I collected some dates and brought them to Rasulullah (S)".

Rasulullah (S) asked, " From where you got them, O Kaa'b?" Then I narrated the background.

Rasulullah (S) then said, " O Kaa'b! Do you love me?' I said, " Yes. My father is sacrificed upon you".

Rasulullah (S) said, " Those who love me encounter poverty and hunger faster than the speed of water that flows down to the slope.

O Kaa'b! You have to face the trials and troubles, so prepare yourself to encounter the poverty, the hunger and the economic hardship [that are inevitable milestones in the way of Dawah Ilallah and the struggle for the Deen of Allah]".

[Al-Targheeb wa Al-Tarheeb: Tabra'ni]

Explanatory Note: **The tools to counteract the economic scarcity and the financial loses are:**

*** Love for Allah;**
*** Concern for Akhirah;**
*** Remembrance of the day of accountability;**
*** Fear of the Hellfire;**
*** Un-satiable Desire to get into Jannah;**
*** An all-pervasive hope to meet Allah (SWT)**
*** An ever-present and constantly agitating and increasing urge to get the Deen of Allah Established, even at the cost of one's life and Property.**

CHAPTER – XIII

THE MODEL OF PROPHET'S COMPANIONS

360. *Make Sahabah your Model*

(٣٦٠) عَنِ ابْنِ مَسْعُوْدٍ قَالَ،

مَنْ كَانَ مُسْتَنًّا، فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ، فَإِنَّ الْحَيَّ لَا تُؤْمَنُ
عَلَيْهِ الْفِتْنَةُ۔

أُولٰئِكَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، كَانُوْا أَفْضَلَ هٰذِهِ الْأُمَّةِ أَبَرَّهَا
قُلُوْبًا، وَأَعْمَقَهَا عِلْمًا، وَأَقَلَّهَا تَكَلُّفًا، اِخْتَارَهُمُ اللّٰهُ لِصُحْبَةِ
نَبِيِّهٖ وَلِإِقَامَةِ دِيْنِهٖ،

فَاعْرِفُوْا لَهُمْ فَضْلَهُمْ، وَاتَّبِعُوْهُمْ عَلٰى أَثَرِهِمْ، وَتَمَسَّكُوْا
بِمَا اسْتَطَعْتُمْ مِنْ أَخْلَاقِهِمْ وَسِيَرِهِمْ، فَإِنَّهُمْ كَانُوْا عَلَى الْهُدٰى
الْمُسْتَقِيْمِ۔ (مشكوٰة المصابيح)

Translation: **Abdullah b Maswood ® advises, "One who wants to follow someone must follow the one who is dead due to the fact that so far he is alive, there is every possibility that he may deviate and fall in a fitnah [trial].**

Those who are to be followed are the companions of Prophet Muhammad (S). They were the most accomplished personalities of the Ummah. They were obedient to Allah, had deep understanding of the Deen and were free from all kinds of formalities. Allah (SWT) selected them to be the companions of His Prophet (S) to struggle for the establishment of His Deen.

So O Muslims! Acknowledge their position, follow their footsteps and hold their morals and character fast as they were on the straight path of guidance".

[From Mishkat]

Explanatory Note: **Abdullah b Maswood ® had a long life. When he saw that most of the Sahabah have died and more we are getting away from the time of Prophethood, the more the people are infested with evil deeds and different group of people are making different people their religious Imams. That is why he told the people to follow the companions of Prophet (S), make them your guide and Imams and adopt their character and manners.**

361. *Do everything for the pleasure of Allah*

(٣٦١) وَعَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ: دَخَلْتُ مَسْجِدَ دِمَشْقَ فَإِذَا فَتًى بَرَّاقُ الثَّنَايَا وَإِذَا النَّاسُ مَعَهُ فَإِذَا اخْتَلَفُوا فِي شَيْءٍ أَسْنَدُوهُ إِلَيْهِ، وَصَدَرُوا عَنْ رَأْيِهِ،

فَسَأَلْتُ عَنْهُ فَقِيلَ: هٰذَا مُعَاذُ بْنُ جَبَلٍ،

فَلَمَّا كَانَ مِنَ الْغَدِ هَجَّرْتُ فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ، وَوَجَدْتُهُ يُصَلِّي فَانْتَظَرْتُهُ حَتّٰى قَضٰى صَلَاتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، فَسَلَّمْتُ عَلَيْهِ،

ثُمَّ قُلْتُ لَهُ: وَاللّٰهِ إِنِّي لَأُحِبُّكَ لِلّٰهِ،

فَقَالَ: آللّٰهِ۔

فَقُلْتُ: آللّٰهِ۔

فَقَالَ: آللّٰهِ۔

فَقُلْتُ: آللّٰهِ۔

فَأَخَذَ بِحُبْوَةِ رِدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ:

أَبْشِرْ فَإِنِّي سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ:

قَالَ اللّٰهُ تَبَارَكَ وَتَعَالٰى: وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَلِلْمُتَجَالِسِينَ فِيَّ، وَلِلْمُتَبَاذِلِينَ فِيَّ۔ (ترغیب ترہیب بحوالہ موطا امام مالکؒ)

Translation: **Abu Idrees Khawla'ni (RA) reports, " I entered in the Ja'me Masjid of Damascus and saw a person whose tooth were white and shining, surrounded by a lot of people. These people were arguing amongst themselves and when there was difference of opinion, they refer to the aforesaid person and whatever he opined, they accepted it". I asked, " Who is that person"? I was told that he was Maa'z b Jabal ®.**

Next day I reached Masjid for Zuhr Salah at the beginning hours and found he was ahead of me present in the Masjid and was offering prayer. When he finished his Salah, I went near him and said Salam to him. Then I said, " By Allah! I love you".

He said, " Yes, for Allah sake?" I said, " Yes, for Allah's sake" He asked this question two times and each time I replied the same way.

He then caught my cover-sheet and pulled me towards him and said, " It is a glad tidings for you. I have heard Rasulullah (S) saying that Allah (SWT) declares, " I indeed love those who love for Me, meet together only for Me and expend on each other only for Me".

[Al-Targheeb wa Al-Tarheeb: Muwatta Imam Malik]

362. *Satanic Attack on Iman*

(٣٦٢) إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ رَجُلٌ،

فَقَالَ إِنِّي أُحَدِّثُ نَفْسِي بِالشَّيْءِ لَأَنْ أَكُونَ حُمَمَةً أَحَبُّ إِلَيَّ مِنْ

أَنْ أَتَكَلَّمَ بِهِ،

قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ۔

(ابوداود، ابن عباسؓ)

Translation: **Abdullah b Abbas ® narrated that a person came to Rasulullah (S) and said, " O Prophet of Allah! So**

many bad thoughts occurred to my heart that I prefer to be charcoaled than to put them on my tongue".

Rasulullah (S) said, " Thanks to Allah that He transformed these thoughts of a Mumin into doubt and suspicion".

[From Abu Dawood]

Explanatory Note: **A person realizing that he is being empowered by ideas that are against Iman and Islam, rushed to Rasulullah (S). He (S) consoled him and told not to worry about it. This is the way the devil attacks on the Iman by creating suspicion. So the devil will not stop from doing his job. The job of the Mumin is to get rid of such feelings as they occur in his mind. The occurrence of such thoughts is not bad as they are inevitable. But it would be not correct, if the heart and mind are kept open as the breeding ground for such thoughts and feelings and nurture them.**

363. *Passing of evil thoughts in the heart*

(٣٦٣) جَاءَ نَاسٌ مِّنْ أَصْحَابِ رَسُوْلِ اللّٰهِ ﷺ إِلَى النَّبِيِّ ﷺ،
فَسَأَلُوْهُ إِنَّا نَجِدُ فِيْٓ أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَّتَكَلَّمَ بِهٖ،
فَقَالَ أَوَقَدْ وَجَدْتُمُوْهُ؟
قَالُوْا نَعَمْ،
قَالَ ذَاكَ صَرِيْحُ الْإِيْمَانِ۔ (مسلم ——— ابوہریرہؓ)

Translation: **Abu Hurairah ® reports that some companions of Prophet (S) came to him (S) and informed: "Sometimes such bad thoughts occur to our mind that we cannot describe them".**

Rasulullah (S) said, " Is it really so?" They said, " Yes".

Rasulullah (S) said, " This is the real Iman".

[From Muslim]

Explanatory Note: **It means that incurring of evil thoughts in your heart confirms that you have the treasure of Iman therein. The Devil wants to deprive you from your treasure by creating suspicion. This is not the matter to be worried about. You are to do your job and Satan will continue to do his work. You just continue to struggle against satanic suspicions on a continuous basis and that is sufficient.**

364. *Directives from Allah are easy*

(۳۶۴) عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ رض قَالَتْ
بَايَعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ،
فَقَالَ " فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ،
قُلْتُ اللّٰهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنَّا بِأَنْفُسِنَا۔ (مشکوٰۃ)

Translation: **Umaimah b Ruqaiqah ® reports that she along with some other women made commitment to Rasulullah (S) to follow Deen and its obligations.**

While the process of commitment making was in progress, Rasulullah (S) said, " Do only that what is possible on your part".

I said, " Allah and His Prophet (S) are more kind to us than what we can be to ourselves".

[From Mishkat]

Explanatory Note: **What Umaimah ® wanted to say is this that Allah and His Prophet (S) are more sincere to us than what we are to ourselves. Directives coming from them can never be beyond our capacity and hence this extra qualification is not necessary.**

This is the process of thinking of the Sahabah and Sahabiyat of Rasulullah (S). How correctly Abdullah b Maswood ® said about the companions of Rasulullah (S), " They were the men of knowledge and deep understanding of the Deen of Allah".

365. *What is hypocrisy?*

(٣٦٥) عَنْ مُحَمَّدِ بْنِ زَيْدٍ اَنَّ نَاسًا قَالُوْا لِجَدِّهٖ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمْ: اِنَّا نَدْخُلُ عَلٰى سُلْطَانِنَا فَنَقُوْلُ بِخِلَافِ مَا نَتَكَلَّمُ اِذَا خَرَجْنَا مِنْ عِنْدِهٖ،
فَقَالَ، كُنَّا نَعُدُّ هٰذَا نِفَاقًا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ـ
(ترغیب وترہیب بحوالہ بخاری شریف)

Translation: **Muhammad b Zaid reports that some people came to my grandfather Abdullah b Umar ® and asked, " How is that that when we are in the presence of Sultan, we say something else and when we are out, we say some thing else?"**

Abdullah b Umar ® said, " At the time of Rasulullah (S) we used to call it Nifaq [hypocrisy]".

[Al-Targheeb wa Al-Tarheeb: Bukhari]

Explanatory Note: "**Sultan" means the heads of the State of Banu Umayyah. Abdullah b Umar ® was alive and saw many cotemporary kings of Banu Umayyah who were not running their kingdom on the pattern of Khilafah Rashedeen [the guided caliphs]. By that time, a lot of corruption had entered into the body politic of the Khilafah.**

366. *Subject Same*

(٣٦٦) سُئِلَ ابْنُ عُمَرَ رض هَلْ كَانَ أَصْحَابُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُوْنَ؟
قَالَ نَعَمْ، وَالْإِيْمَانُ فِيْ قُلُوْبِهِمْ أَعْظَمُ مِنَ الْجَبَلِ،
وَقَالَ بِلَالُ بْنُ سَعْدٍ أَدْرَكْتُهُمْ يَشْتَدُّوْنَ بَيْنَ الْأَغْرَاضِ وَيَضْحَكُ
بَعْضُهُمْ إِلَى بَعْضٍ، فَإِذَا كَانَ اللَّيْلُ كَانُوْا رُهْبَانًا۔ (مشكوٰة ـــ قتادہ)

Translation: **Qatada (RA) [a Ta'beyee - the one who has seen the companions of Rasulullah (S) in his lifetime] reports that someone asked Abdullah b Umar ®, " Have the companions of Prophet (S) been laughing?"**
He ® replied, "Yes. And the Iman was cemented in their hearts, stronger than mountain".
Bilal b Sa'd ® reports that he had seen the companions of Prophet (S) competing in race and found them laughing with each other but when the night fell they were like monks [priests]".

[From Mishkat]

Explanatory Note: **It is generally understood that those who fear Allah should not laugh or compete in games or be involved in something like that as these things fall into the category of worldly affairs. That is why these questions were asked. In reply, it was confirmed that laughing and competing in race or participating in archery or spear throwing exercises are not the worldly engagements but they are the integral part of Deen. Hence, Sahabah were pre-occupied with these undertakings during the daytime and during night they were engrossed in Nawafil Salah, Munaja't [prayers], reciting the Qur'an and the remembrance of Allah. They**

were the fighters in the way of Allah, the Ghazi of the day, but priests of the night.

367. *Modesty in matters of Haqq*

(٣٦٧) عَنْ عَبْدِ الرَّحْمٰنِ قَالَ لَمْ يَكُنْ أَصْحَابُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَحَزِّقِيْنَ
وَلَا مُتَمَاوِتِيْنَ، وَكَانُوْا يَتَنَاشَدُوْنَ الشِّعْرَ فِيْ مَجَالِسِهِمْ وَيَذْكُرُوْنَ أَمْرَ
جَاهِلِيَّتِهِمْ، فَإِذَا أُرِيْدَ أَحَدٌ مِّنْهُمْ عَلٰى شَيْءٍ مِّنْ أَمْرِ اللهِ، دَارَتْ حَمَالِيْقُ
عَيْنَيْهِ كَأَنَّهٗ مَجْنُوْنٌ ـ (الادب المفرد)

Translation: **Abdur Rahman b Aauf ® reports that the companions of Prophet (S) were neither close hearted nor narrow minded nor they used to keep themselves looking like down trodden. They were reciting and listening poetry and sharing the life and the history of Jahilyah. But if something unreasonable was told about their Deen, they were bursting with anger as if they have become mad.**

[From Al-Adab Al-Mufrad]

Explanatory Note: **This Hadith tells that Sahabah were not reserve like the elders and religious leaders of other religions or sects who do not talk or speak to others and found always sitting head down as if they are in deep meditation. The Sahabah were open minded, meeting the people and were not sitting in a corner head down. . They were listening and reciting poetry and discussing the shortcomings of the Deen and the life pattern of old Jahiliyah. But their most prominent characteristic was that they had the love and the sense of modesty about their Deen. They had little sense of compromise and nor were they hypocrites in the matters of Deen. If anyone**

talked against their Deen with disrespect, it was just intolerable for them.

368. *The Living condition of Sahabah*

(٣٦٨) عَنْ بَكْرِ بْنِ عَبْدِ اللهِ كَانَ اَصْحَابُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَبَادَحُوْنَ بِالْبِطِّيْخِ،
فَإِذَا كَانَتِ الْحَقَائِقُ كَانُوْا هُمُ الرِّجَالَ۔ (الادب المفرد)

Translation: **Bakr b Abdullah (RA) narrates that the companions of Prophet (S) used to throw the peel of muskmelon on each other [for the sake of enjoyment] but at the time of defending Islam, they were very serious.**

[Al-Adab Al-Mufrad]

Explanatory Note: **It means that the companions of Prophet (S) were human beings and they were behaving and enjoying themselves like humans but when the question of defending Deen or Ummah was before them, they used to meet the issues with all seriousness that the situation was demanding. They were extraordinarily brave in counteracting the challenging situations.**

369. *Following the Prophet (S)*

(٣٦٩) شَكَا أَهْلُ الْكُوفَةِ سَعْدًا، يَعْنِي بْنَ أَبِي وَقَّاصٍ، إِلَى عُمَرَ بْنِ
الْخَطَّابِ رضـ فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا،
فَشَكَوْا حَتّٰى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي،
فَقَالَ يَا أَبَا إِسْحَاقَ إِنَّ هٰؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي،
فَقَالَ أَمَّا أَنَا وَاللّٰهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلٰوةَ رَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلٰوتَيِ الْعِشَاءِ فَأَرْكُدُ فِي الْأُوْلَيَيْنِ وَأُخِفُّ
فِي الْأُخْرَيَيْنِ،
قَالَ ذٰلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ، وَأَرْسَلَ مَعَهُ رَجُلًا
أَوْ رِجَالًا إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ، فَلَمْ يَدَعْ
مَسْجِدًا إِلَّا سَأَلَ عَنْهُ يُثْنُوْنَ مَعْرُوْفًا۔ (ترغيب)

Translation: **The people of Koofah [a city in Iraq, inhabited by Umar ®] complained to Umar b Khattab ® about Saa'd b Waqa's ® [who was the governor of Koofah]. Umar ® replaced him by Amma'r b Ya'sir ®.**

The people of Koofah also complained against Ya'sir ® that he was not offering Salah properly. Umar ® asked him [Ya'sir ®], " O Abu Isha'q! [Sir name of Ya'sir ®] These people are complaining that you are not offering Salah properly". Amma'r ® replied, " By Allah! I am leading their Salah the way Rasulullah (S) used to offer Salah. I offer the first two Rakaa' of Maghrib and Isha slowly and peacefully and the third and the fourth Rakaa' of Isha, I offer lightly".

Umar (R) said, " O Abu Isha'q! I have the presumption that you are leading the Salah as per the tradition of

Prophet (S). Umar ® sent some people in the company of Ya'sir ® to inquire into this issue. They went to every Masjid of Koofah and asked about the matter. They found that all were in praise of Ibne Ya'sir.

[Al-Targheeb wa Al-Tarheeb]

(٣٧٠) قَالَ ابْنُ الْحَنْظَلِيَّةِ رض
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ خُرَيْمٌ الْاُسَيْدِيُّ لَوْلَا
طُوْلُ جُمَّتِهٖ وَاِسْبَالُ اِزَارِهٖ،
فَبَلَغَ ذٰلِكَ خُرَيْمًا، فَاَخَذَ شَفْرَةً فَقَطَعَ بِهَا جُمَّتَهٗ اِلٰى اُذُنَيْهِ
وَرَفَعَ اِزَارَهٗ اِلٰى اَنْصَافِ سَاقَيْهِ۔ (رياض الصالحين)

370. *Subject Same*

Translation: **From Al-Hanzaliyah ®. Rasulullah (S) said, " Khuraimu Al-Usadi ® is a nice person if he would have not long hairs on his head and his Tahbund [a cloth worn around the waist like a kilt] not been below his ankles".**

When Al-Khuraimu ® heard about the comments of Rasulullah (S), he took the raiser and cut his hair up to his ears and folded his Tahbund up to half calf.

[From Riyadh Al-Saleheen]

371. *Subject Same*

(٣٧١) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ:
اَتٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَنِيْ عَمْرِو بْنِ عَوْفٍ يَوْمَ الْاَرْبِعَاءِ، فَذَكَرَ
الْحَدِيْثَ اِلٰى اَنْ قَالَ:
يَا مَعْشَرَ الْاَنْصَارِ،
قَالُوْا: لَبَّيْكَ يَا رَسُوْلَ اللهِ،
فَقَالَ: كُنْتُمْ فِي الْجَاهِلِيَّةِ اِذْ لَا تَعْبُدُوْنَ اللهَ تَحْمِلُوْنَ الْكَلَّ

وَتَفْعَلُوْنَ فِيْٓ اَمْوَالِكُمُ الْمَعْرُوْفَ، وَتَفْعَلُوْنَ اِلَى ابْنِ السَّبِيْلِ حَتّٰٓى اِذَا
مَنَّ اللّٰهُ عَلَيْكُمْ بِالْاِسْلَامِ وَبِنَبِيِّهٖٓ اِذَآ اَنْتُمْ تُحَصِّنُوْنَ اَمْوَالَكُمْ:
فِيْمَا يَأْكُلُ ابْنُ اٰدَمَ اَجْرٌ، وَفِيْمَا يَأْكُلُ السَّبُعُ وَالطَّيْرُ اَجْرٌ۔
قَالَ: فَرَجَعَ الْقَوْمُ فَمَا مِنْهُمْ اَحَدٌ اِلَّا هَدَمَ مِنْ حَدِيْقَتِهٖ
ثَلَاثِيْنَ بَابًا۔ (ترغیب وترہیب بحوالہ حاکم)

Translation: **Jabir ® narrates that when Rasulullah (S) reached the location of Bani Umro b Aauf, it was Wednesday. At that point Rasulullah (S) addressed the people, " O the People of Ansa'r!"**

They responded, " O the Prophet of Allah! We are present".

Rasulullah (S) said, " During the time of Jahiliyah when you were not worshipping Allah, you were supporting the week and helpless, sharing your wealth with poor and helping the wayfarer. But now when Allah has given you Tawfeeq [favor] to have Iman in Allah and His Prophet (S), you are raising walls of protection around your gardens. Look here, if a person eats fruits from your garden, you will get Ajr [reward] for it and if the birds and beasts eat, you will also get Ajr for that."

Jabir ® reported that when Ansa'r heard this exhortation of Rasulullah (S), they demolished the doors of their gardens. They were thirty in number that were raised to the ground.

[Al-Targheeb wa Al-Tarheeb: Ha'kim]

372. *Subject Same*

(٣٧٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ:
كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْطِيْنِي الْعَطَآءَ، فَاَقُوْلُ اَعْطِهِ مَنْ هُوَ
اِلَيْهِ اَفْقَرُ مِنِّيْ،
قَالَ فَقَالَ خُذْهُ، اِذَا جَآءَكَ مِنْ هٰذَا الْمَالِ شَيْءٌ وَّاَنْتَ غَيْرُ
مُشْرِفٍ وَّلَا سَآئِلٍ، فَخُذْهُ فَتَمَوَّلْهُ، فَاِنْ شِئْتَ فَكُلْهُ، وَاِنْ شِئْتَ
تَصَدَّقْ بِهٖ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ،
قَالَ سَالِمُ بْنُ عَبْدِ اللهِ فَلِاَجْلِ ذٰلِكَ كَانَ عَبْدُ اللهِ لَا يَسْأَلُ
اَحَدًا شَيْئًا وَّلَا يَرُدُّ شَيْئًا اُعْطِيَهُ۔ (بخاری، مسلم)

Translation: **Abdullah b Umar ® narrates that whenever Rasulullah (S) gave me some gift, I asked him (S), " O Prophet of Allah! Give it to someone who is more needy than me".**

Rasulullah (S) said, " Take it. Whenever some wealth does not come to you in the manner that you haven't asked for it nor were you expecting it, you can accept it and keep it with you. Then if you like you can treasure it or give it in Sadaqah. And that you don't get, don't bear any greed for it".

Sa'lim ®, the son of Abdullah b Umar ® reports, " That is why my father never asked anything from anyone and if anyone gave him without asking for it, he would not return".

[From Bukha'ri & Muslim]

Explanatory Note: **This Hadith explains that if something comes without demand or without any greed, then it should not be rejected. But if there is a desire or expectation that such person should give you mal [wealth], in that situation, if he gets from that person, he should not accept it.**

(٣٧٣) عَنْ أَنَسٍ رض أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ "كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ" (متفق عليه)

373. *Salam to children*

Translation: **Whenever Anas b Malik ® passed by children, he used to greet them with Salam and say, " Rasulullah (S) used to do like that"**

[From Bukhari and Muslim]

374. *Following of Rasulullah (S)*

(٣٧٤) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يَأْتِي شَجَرَةً بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ
فَيَقِيْلُ تَحْتَهَا، وَيُخْبِرُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ ذٰلِكَ۔ (ترغيب للمنذري بحوالہ مسند بزار)

Translation: **It is said about Abdullah b Umar ® that when, traveling between Makkah and Madinah, he reached a particular tree, he used to rest a while under its shadow and say,” Rasulullah (S) was also doing like that”.**

[Al-Targheeb wa Al-Tarheeb: Musnad Baza’r]

Explanatory Note: **It was not the case that when he reached there during day time, he would take rest under the tree but he used to take rest a while under that tree, irrespective of the fact whether it was day or night. It doesn’t mean that he was not aware of the intricacies of the concept of “following the Prophet of Allah”. In fact, he was doing it out of love for Rasulullah (S) and it is a well- known fact that love is above reasoning or intellect.**

375. *Subject Same*

(٣٧٥) عَنْ مُجَاهِدٍ قَالَ كُنَّا مَعَ ابْنِ عُمَرَ رَحِمَهُ اللّٰهُ فِي سَفَرٍ۔ فَمَرَّ
بِمَكَانٍ فَحَادَ عَنْهُ،
فَسُئِلَ عَنْهُ لِمَ فَعَلْتَ ذَالِكَ؟
قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَلَ هٰذَا فَفَعَلْتُ۔ (مسند احمد، ترغيب)

Translation: **The reputed Ta'beyee Mujahid (RA) reports that once he was traveling with Abdullah b Umar ®. When he reached a particular place, he turned and went in one direction.**

It was then asked from him, " Why you did it?"

He said, " I saw Rasulullah (S) doing this way, so I did it".

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

376. *Subject Same*

(۳۷۶) عَنِ ابْنِ سِيْرِيْنَ قَالَ:

كُنْتُ مَعَ ابْنِ عُمَرَ رَحِمَهُ اللهُ بِعَرَفَاتٍ فَلَمَّا كَانَ حِيْنَ رَاحَ رُحْتُ مَعَهُ حَتّٰى أَتَى الْإِمَامُ فَصَلّٰى مَعَهُ الْأُوْلٰى وَالْعَصْرَ،

ثُمَّ وَقَفَ وَأَنَا وَأَصْحَابٌ لِّيْ حَتّٰى أَفَاضَ الْإِمَامُ فَأَفَضْنَا مَعَهُ حَتّٰى انْتَهٰى إِلَى الْمَضِيْقِ دُوْنَ الْمَأْزِمَيْنِ، فَأَنَاخَ وَأَنَخْنَا، وَنَحْنُ نَحْسَبُ أَنَّهُ يُرِيْدُ أَنْ يُّصَلِّيَ،

فَقَالَ غُلَامُهُ الَّذِيْ يُمْسِكُ رَاحِلَتَهُ أَنَّهُ لَيْسَ يُرِيْدُ الصَّلٰوةَ وَلٰكِنَّهُ ذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهٰى إِلٰى هٰذَا الْمَكَانِ قَضٰى حَاجَتَهُ فَهُوَ يُحِبُّ أَنْ يَّقْضِيَ حَاجَتَهُ۔ (مسند احمد — ترغيب)

Translation: **The reputed Ta'beyee, Ibne Seereen, (RA) reports that he was with Abdullah b Umar ® in the Arafat. When, in the afternoon, he proceeded to Masjid Namrah, I accompanied him. The Imam [of the Masjid] came and he offered the Salah of Zohr and Asr together with the Imam.**

We then stayed in Arafat till the Chief of the Hajj started for Muzdalfah and we accompanied him. On the wayside, when Ibne Umar ® reached near a narrow pass, he got his camel to sit. We thought that perhaps he wants to offer Salah at this point.

His servant who was holding his camel's strings [Nakkail] said, " He has no intention to offer Salah at this point but it reminded him that when Rasulullah (S) reached to this point during his Hajj, he (S) stopped his camel at this point and went for meeting the natural call. Ibne Umar ®, out of love for Rasulullah (S), wants to do the same way".

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

377. *Subject Same*

(٣٧٧) عَنْ عُرْوَةَ بْنِ عَبْدِ اللهِ بْنِ قُشَيْرٍ قَالَ: حَدَّثَنِيْ مُعَاوِيَةُ بْنُ
قُرَّةَ عَنْ أَبِيْهِ قَالَ:
أَتَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ رَهْطٍ مِّنْ مُزَيْنَةَ فَبَايَعْنَاهُ وَإِنَّهُ
لَمُطْلَقُ الْأَزْرَارِ، فَأَدْخَلْتُ يَدِيْ فِيْ جَيْبِ قَمِيْصِهِ فَمَسِسْتُ الْخَاتَمَ
قَالَ عُرْوَةُ فَمَا رَأَيْتُ مُعَاوِيَةَ وَلَا ابْنَهُ قَطُّ فِيْ شِتَاءٍ وَلَا صَيْفٍ
إِلَّا مُطْلَقِي الْأَزْرَارِ۔ (ابن ماجہ، ابن حبان، ترغیب)

Translation: **Urwah b Abdullah b Quoshair reports that Mua'via b Qurrah narrated from his father that he [Qurrah, the father of Mua'via] went to Rasulullah (S) with a Jamaah of the tribe of Muzainah and committed for Islam on his (S) hands [had Bai'yah]. At that time the button of his (S) chemise [shirt] were opened and he then touched the Seal of the Prophethood.**

Urwah who has narrated this Hadith said that for this reason he had seen Mua'via and his son always wearing shirt with open buttons, irrespective of the fact whether it was winter or summer.

[Al-Targheeb wa Al-Tarheeb: Ibne Ma'ja, Ibne Heban]

Explanatory Note: **This Hadith tells how meticulously the Sahabah were following the traditions of Rasulullah (S). They did not know any logic and reasoning. They had only one concern that how the beloved Rasulullah (S) behaves or lives. Otherwise, they were aware of the fact when the buttons are to be closed and when to be kept opened.**

The famous Urdu poet, Jiggar Muradabadi [UP, India] has put this concept very beautifully in a couplet"

" Dekhna parta hai andaze nigahey yar ko" [Have to see how the beloved casts his sight with what angle and vision]

378. *Subject Same*

(٣٧٨) عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَلِّيْ مَحْلُوْلًا اِزْرَارُهٗ

فَسَأَلْتُهٗ عَنْ ذٰلِكَ،

فَقَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَفْعَلُهٗ ۔ (صحیح ابن خزیمہ، ترغیب)

Translation: **Zaid b Aslam (RA) reports that he saw Abdullah b Umar ® offering Salah and the buttons of his shirt were open. I asked him about it.**
Ibne Umar ® said, " I have seen Rasulullah (S) living or doing this way".

[Al-Targheeb wa Al-Tarheeb: Sahee Ibne Khazima]

379. *Service to fellow travelers*

(٣٧٩) عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:

خَرَجْتُ مَعَ جَرِيْرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ فِيْ سَفَرٍ فَكَانَ يَخْدُمُنِيْ فَقُلْتُ لَهُ لَا تَفْعَلْ،

فَقَالَ اِنِّيْ قَدْ رَأَيْتُ الْاَنْصَارَ تَصْنَعُ بِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَاٰلَيْتُ اَنْ لَّا اَصْحَبَ اَحَدًا مِّنْهُمْ اِلَّا خَدَمْتُهُ ۔ (بخاری ومسلم)

Translation: **Anas b Malik ® reports, "Once he was traveling with Jurair b Abdullah Al-Bajalli. During the journey he served me". I asked him, "Why he is doing like that?"**

He said, " I have seen Ansa'r serving Rasulullah (S). Since then I have pledged to serve Ansa'r when I am traveling with them".

[From Bukhari and Muslim]

380. *Good treatment with prisoners*

(٣٨٠) عَنْ اَبِیْ عَزِیْزِ بْنِ عُمَیْرٍ اَخِیْ مُصْعَبِ بْنِ عُمَیْرٍ قَالَ کُنْتُ فِی
الْاَسَارٰی یَوْمَ بَدْرٍ،
فَقَالَ رَسُوْلُ اللّٰہِ صلی اللہ علیہ وسلم اِسْتَوْصُوْا بِالْاَسَارٰی خَیْرًا،
وَکُنْتُ فِیْ نَفَرٍ مِّنَ الْاَنْصَارِ، فَکَانُوْا اِذَا قَدَّمُوْا غَدَآءَھُمْ
اَوْعَشَآءَھُمْ اَکَلُوا التَّمْرَ وَاَطْعَمُوْنِیَ الْخُبْزَ بِوَصِیَّۃِ رَسُوْلِ اللّٰہِ
صلی اللہ علیہ وسلم ۔ (معجم طبرانی)

Translation: **Abu Aziz b Umair ®, brother of Musa’b b Umair ®, reported that I was also captured by Muslims in the Battle of Badr. And Rasulullah (S) directed for better treatment with the captives.**
I was accommodated with some people of Ansa’r. They were arranging bread for me while they themselves were eating dates only as Rasulullah (S) advised them to deal nicely with the POWs.

[From Tabra’ni]

381. *Obedience to Rasulullah (S)*

(٣٨١) عَنْ جَابِرٍ رَضِیَ اللّٰہُ اَنَّ رَسُوْلَ اللّٰہِ صلی اللہ علیہ وسلم خَرَجَ عَامَ الْفَتْحِ اِلٰی مَکَّۃَ
فِیْ رَمَضَانَ حَتّٰی بَلَغَ کُرَاعَ الْغَمِیْمِ فَصَامَ وَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ
مِّنْ مَّآءٍ فَرَفَعَہٗ حَتّٰی نَظَرَ النَّاسُ اِلَیْہِ ثُمَّ شَرِبَ، فَقِیْلَ لَہٗ بَعْدَ ذٰلِکَ
اِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ اُولٰٓئِکَ الْعُصَاۃُ ۔ (مسلم)

Translation: **Jabir ® reports that Rasulullah (S), in the year of Conquest, set out for Makkah during the month of Ramadan till he reached Kura'ul Ghumaim [a place on the way to Makkah] and Rasulullah (S) and all the Mujahedeen were fasting. He then asked for a cup of water, raised it up till the people look towards it then he (S) drank it and broke his fast.**

Afterwards, he was informed that some people had not broken their fast.

Rasulullah (S) said, " They are disobedient".

[From Muslim]

Explanatory Note: **Allah (SWT) has permitted the wayfarer not to keep fast and prescribed that those who are traveler should complete it in other days. This journey occurred in Ramadan. It was not for trade purpose but was to fight against idolaters and conquer Makkah. If they had not broken their fast, it would have an unpleasant effect in the battlefield. That is why Rasulullah (S) broke the fast intentionally and people saw it. There was, therefore, no question to continue fasting That was the clear violation of his (S) command. That is why Rasulullah (S) said that they were disobedient and the disobedience of Rasulullah (S) is the disobedience of Allah.**

This Hadith also tells that the central focus is the obedience of the Prophet (S). Setting aside Sunnah of Rasulullah (S), whatsoever Ebadah one can have, it has no meaning with Allah.

382. *Subject Same*

(۳۸۲) إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ حِيْنَ بَلَغَنَا إِقْبَالُ أَبِي سُفْيَانَ،
فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ
لَوْ أَمَرْتَنَا أَنْ نُخِيْضَهَا الْبَحْرَ لَأَخَضْنَاهَا، وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا
إِلٰى بَرْكِ الْغِمَادِ لَفَعَلْنَا۔ (مسلم — انس رض)

Translation: **Anas b Malik ® reports that when Rasulullah (S) got the information that the caravan of Abu Sufyan had already set out from Syria on its way to Makkah with most modern arms and ample provision, he (S) consulted Sahabah.**

Saa'd b Obadah ® got up and said, " O the Prophet of Allah! By Allah, Who controls my life, if you command us to penetrate into the ocean, we will grapple with its waves; if you command us to go up to "Barakil Ghamad" for fighting, we will go there happily".

[From Muslim]

Explanatory Note: **"Barakil Ghamad" is a place faraway from Madinah.**

383. *Subject Same*

(٣٨٣) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُوْدٍ يَقُوْلُ لَقَدْ
شَهِدْتُّ مِنَ الْمِقْدَادِ بْنِ الْاَسْوَدِ مَشْهَدًا لَاَنْ اَكُوْنَ اَنَا صَاحِبَهُ
اَحَبُّ اِلَيَّ مِمَّا عُدِلَ بِهٖ،
اَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُوْا عَلَى الْمُشْرِكِيْنَ فَقَالَ،
لَا نَقُوْلُ لَكَ كَمَا قَالَ قَوْمُ مُوْسٰى اِذْهَبْ اَنْتَ وَلٰكِنْ نُّقَاتِلُ
عَنْ يَمِيْنِكَ وَعَنْ شِمَالِكَ وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ،
فَرَاَيْتُ رَسُوْلَ اللهِ ﷺ اَشْرَقَ وَجْهُهٗ وَسَرَّهٗ ذَاكَ ـ (مسند احمد)

Translation: **Tariq b Shehab (RA) reports that he heard Abdullah b Maswood ® saying, " I have seen such a great performance of Miqdad b Aswad ® that I wished I would have acted accordingly as it was dearest to me than all other things.**

He came to Rasulullah (S) when he (S) was exhorting and inviting the people for Jihad against idolaters.

He [Miqdad ®] said, " I will not say the way the people of Moses said: "You go and your lord and fight"[Al-Maidah: 24], nay, we will fight at your right, at your left, in your front and in your back".

At this moment, I saw the face of Rasulullah (S) was glowing with pleasure".

[From Musnad Ahmad]

Explanatory Note: **This incident happened before the Battle of Badr. Rasulullah (S) first got the news that the trade caravan of Abu Sufyan is coming from Syria with only forty people. While he (S) was discussing how to check it, he (S) got the news that an army of about a thousand people had set out from Makkah to fight against Muslims and crush them. These words of determination were uttered by Miqdad ® at that occasion. He meant to say that we are nor escapist. We will obey all your directives/commands and will be ever prepared to sacrifice our life for you. We will prove our royalty under all conditions.**

384. *Invitation to revive Iman*

(٣٨٤) عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ،

كَانَ عَبْدُ اللّٰهِ بْنُ رَوَاحَةَ اِذَا لَقِيَ الرَّجُلَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ،

تَعَالَ نُؤْمِنْ بِرَبِّنَا سَاعَةً،

فَقَالَ ذَاتَ يَوْمٍ لِرَجُلٍ فَغَضِبَ الرَّجُلُ، فَجَاءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ،

يَا رَسُوْلَ اللّٰهِ، اَلَا تَرَى اِلَى ابْنِ رَوَاحَةَ يَرْغَبُ عَنْ اِيْمَانِكَ اِلَى اِيْمَانِ سَاعَةٍ؟

فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْحَمُ اللّٰهُ ابْنَ رَوَاحَةَ اِنَّهُ يُحِبُّ الْمَجَالِسَ الَّتِيْ تَتَبَاهٰى بِهَا الْمَلَائِكَةُ۔ (مسند احمد)

Translation: **Anas b Malik ® reports that Abdullah b Rawaha ® whenever he met the companion of the**

Prophet (S), he used to ask him, "Come, let us have Iman on our Lord for a while".

One day he invited someone the same way. That person became angry and he came to Rasulullah (S) for complain and said, " O Prophet of Allah! Look what Ibne Rawaha ® is saying, Instead of having Iman for the whole of life, he is inviting to have Iman only for a while".

Rasulullah (S) said, " Allah's mercy be upon Ibne Rawaha! He was inviting you to have a religious gathering for a while. He loves such meetings that are loved by angels".

[From Musnad Ahmad]

Explanatory Note: **What Abdullah b Rawaha ® meant to say was this: let us sit together and revive our Iman for a while. It could be done through memorization of Allah, remembering His favors and increasing the knowledge of Deen. In other words his invitation was to have religious gathering, discussing and understanding what Allah and His Prophet demand. That companion of Prophet (S) could not understand Ibne Rawaha ® and complained to Rasulullah (S) and he (S) explained what Rawaha ® meant by his invitation.**

There is another aspect of this incident that needs our attention. Had that person complained to Rasulullah (S) that instead of using plain language, Ibne Rawaha ® is talking in figurative hints? Nay, but he said to Rasulullah (S) that your Dawah of Iman is eternal and to remain steadfast with Iman for all time to come. It looks strange

to him when Ibne Rawaha ® invited him for Iman for a while.

The point to carry out is this that an ordinary Muslim of that time knew it well that his (S) Dawah is for all times and for the whole of life what to say of other companions of Prophet (S) who were the luminaries of that time and struggling for the whole of their life for establishing the Deen of Allah in the four corners of the world. Let us pause a while and think where the Muslims of today stand? Are they carrying out the mission of Rasulullah (S) as mission of their life and what sacrifices they have rendered or are rendering in that respect. May Allah give us Tawfeeq [favor] to follow the footprints of Prophet (S) and that of his beloved companions ceaselessly.

385. *The Greatness of Deeni Ijtimaat [religious gatherings]*

(٣٨٥) عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلٰى حَلْقَةٍ مِّنْ اَصْحَابِهِ،

فَقَالَ مَا اَجْلَسَكُمْ؟

قَالُوْا جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلٰى مَا هَدَانَا لِلْاِسْلَامِ وَمَنَّ عَلَيْنَا،

قَالَ آللهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ؟

قَالُوْا آللهِ مَا اَجْلَسَنَا اِلَّا ذٰلِكَ،

قَالَ اَمَا اِنِّيْ لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَّكُمْ، وَلٰكِنَّهُ اَتَانِيْ جِبْرَائِيْلُ

فَاَخْبَرَنِيْ اَنَّ اللهَ عَزَّ وَجَلَّ يُبَاهِيْ بِكُمُ الْمَلَائِكَةَ۔ (مسلم، ترمذی، نسائی)

Translation: **Mua'via ® reports Rasulullah came to a group of his companions who were sitting in a Halaqa**

[circle]. He (S) asked them, "Why are you all sitting here?"

They replied, " Sitting over here, we are remembering Allah, glorifying Him and expressing our gratitude for His guidance towards Islam and for the favors that He had showered upon us".

Rasulullah (S) said, " By Allah! Are you sitting here really for that purpose?" People replied, " By Allah! We are sitting here only for that purpose".

Rasulullah (S) said, " I haven't asked to swear for the reason that I don't believe you but Gabriel just came to me and communicated that Allah (SWT) feels proud of you in the sitting of angels".

[From Muslim, Tirmizi & Nisa'i]

Explanatory Note: **This Hadith refers to "Zikrullah", meaning remembrance of Allah. This word has been used both in the Qur'an and Hadith with comprehensive connotations. It includes remembrance of Allah, reciting recommended prayers, learning and teaching of the Qur'an and Islam, considering over the subject of spreading the Deen of Allah, the issues that the Muslim Ummah and the Islamic Movements are facing all around and the overall struggle for Iqamatuddeen, the way Rasulullah (S) and his beloved companions have carried it out for the whole of their life. In fact, Zikrullah is a very comprehensive terminology but unfortunately Muslims have restricted its connotation to some rituals only.**

"Feeling proud in the sitting of angels," means that Allah tells His angels, " Look these are my servants. They are

busy in remembering me through learning and spreading My Deen and sustaining all eventualities in that way and sacrificing their time, talents and resources in My way. Allah (SWT) feels proud of such people and such gatherings and showers His blessing on both. What a blessed gatherings they are!

386. *Tableegh and the zeal for acquiring knowledge*

(٣٨٦) اَخْرَجَ الْبَيْهَقِيُّ عَنِ الْبَرَاءِ،

قَالَ لَيْسَ كُلُّنَا كَانَ يَسْمَعُ حَدِيْثَ النَّبِيِّ ﷺ فَقَدْ كَانَتْ لَنَا
ضَيْعَةٌ وَّاَشْغَالٌ، وَّلٰكِنْ كَانَ النَّاسُ لَا يَكْذِبُوْنَ، فَيُحَدِّثُ
الشَّاهِدُ الْغَائِبَ۔

Translation: **Braa' b A'zib ® says, " Everyone of us was not attending the meetings of Rasulullah (S) and his teachings thereto. We had lands and properties and that kept us busy.**

But those who used to attend his (S) meetings and heard his (S) talks were not untruthful. This way those who were attending the meetings of Rasulullah (S) and listening his (S) talks used to communicate those who were absent. [They had the urge to teach the Deen of Allah and others had the unquenchable thirst to learn the Deen]

[From Baihaqi]

387. *No trust on the liars*

(٣٨٧) أَخْرَجَ الْبَيْهَقِيُّ عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَ بِحَدِيثٍ،
فَقَالَ لَهُ رَجُلٌ أَسَمِعْتَ هٰذَا مِنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟
قَالَ نَعَمْ، أَوْ حَدَّثَنِيْ مَنْ لَمْ يَكْذِبْ، وَاللّٰهِ مَا كُنَّا نَكْذِبُ وَلَا
نَدْرِيْ مَا الْكَذِبُ۔

Translation: **Qatada ® reports that Anas b Malik ® narrated a Hadith.**
A person asked, " Have you heard this Hadith from Rasulullah (S)?"

Anas ® said, " Yes, or he said that this Hadith had been communicated to me from the person who did not speak lies. By Allah! We never spoke lies and we did not know what lie was?"

[From Baihaqi]
Explanatory Note: **This Hadith tells us how much precaution people used to take in reporting Hadith from Rasulullah (S). They never narrated false tradition and those who were listening also used to get it verified thoroughly. This Hadith also tells that those who speak lie are untrustworthy and any thing narrated by such people should not be communicated to others, taking it as correct.**

388. *Subject Same*

(٣٨٨) جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،
فَقَالَتْ يَا رَسُولَ اللهِ ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ
نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ،
قَالَ اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا، فَاجْتَمَعْنَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ،
ثُمَّ قَالَ مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ ثَلَاثَةً مِنَ الْوَلَدِ إِلَّا كَانُوا
لَهَا حِجَابًا مِنَ النَّارِ
فَقَالَتِ امْرَأَةٌ وَاثْنَيْنِ؟
فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاثْنَيْنِ۔ (متفق عليه)

Translation: **A woman came to Rasulullah (S) and said, " O Prophet of Allah! All your education and training are for men. Set a day for us also when you teach us the guidance from Allah.**

Rasulullah (S) said, " You all gather together on such and such day".

So they gathered, Rasulullah taught them about the Deen of Allah and also said, " If three children of a woman die and she bears with patience, these children will save her from the Hellfire."

A woman asked, " If two children of a woman had died, then?" Rasulullah (S) said, " The same will apply also in that case".

[From Bukhari and Muslim]

Explanatory Note: **This is the model of women at the time of Rasulullah (S). They had the concern to learn about Deen. They sent a woman as their representative to Rasulullah (S) to talk in this respect. They knew it well that the Deen of Allah is for both men and women and the sanctity of men will not save women. We all are accountable separately. Neither of them will share the burden of either of them.**

389. *Protection of tongue*

(٣٨٩) إِنَّ عُمَرَ دَخَلَ يَوْمًا عَلَى أَبِي بَكْرٍ الصِّدِّيقِ وَهُوَ يَجْبِذُ لِسَانَهُ،
فَقَالَ عُمَرُ مَهْ غَفَرَ اللهُ لَكَ،
فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّ هٰذَا أَوْرَدَنِي الْمَوَارِدَ۔ (مشکوٰۃ۔ اسلم مولی عمر)

Translation: **Aslam ®, the free slave of Umar ®, reports that one day Umar (R) went to see Abu Bakr Siddiq ® and saw that he was pulling his tongue.**

Umar ® asked, " What are you doing? May Allah pardon you!! Abu Bakr ® said, " This tongue has landed me in trouble".

[From Mishkat]

Explanatory Note: **Through tongue man commits a lot of mistakes. Sometimes it does backbiting. Sometimes it**

utters unethical words. Very often tongue is quite free to cause so many lapses. If a person has Iman in his heart, he repents a lot afterward. Such was the situation with Abu Bakr ® when he was punishing it. This Hadith pinpoints that incident.

390. *Subject Same:*

(٣٩٠) عَنْ عَائِشَةَ قَالَتْ مَرَّ النَّبِيُّ ﷺ بِأَبِيْ بَكْرٍ وَّهُوَ يَلْعَنُ بَعْضَ رَقِيْقِهِ، فَالْتَفَتَ إِلَيْهِ،
فَقَالَ لَعَّانِيْنَ وَصِدِّيْقِيْنَ؟ كَلَّا وَرَبِّ الْكَعْبَةِ، فَأَعْتَقَ أَبُوْبَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيْقِهِ، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ،
فَقَالَ لَآ أَعُوْدُ۔ (مشكوٰة)

Translation: **Aisha Siddiqa ® reports that one day Rasulullah (S) went to Abu Bakr Siddiq ® at the time when he was cursing his slaves.**

Rasulullah (S) addressing him said, " Being a Siddiq you are cursing. Both [Siddiqiyat and cursing] cannot go together. By Allah, the Lord of Kaa'ba! Your action does not suit your position".

Abu Bakr Siddiq® freed all the slaves whom he was cursing on that date. Then he came to Rasulullah (S) and said, “ I am sorry [he repented]. Such mistakes will never occur”.

[From Mishkat]

391. *Salam*

(٣٩١) وَعَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:
كُنَّا إِذَا كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَتَفَرَّقُ بَيْنَنَا شَجَرَةٌ فَإِذَا
الْتَقَيْنَا يُسَلِّمُ بَعْضُنَا عَلٰى بَعْضٍ ۔ (ترغیب وترہیب بحوالہ طبرانی)

Translation: **Anas b Malik ® reports that when we traveled with Rasulullah (S) [and if some of is out of sight for a while and then appears used to say “Assalamu Alaikum”. We all had the same attitude] and if there was a tree between two of us, we used to say Salam as soon as coming across again.**

[Al-Targheeb Al-Tarheeb” Tabrani]

392. *Pardon and Forgiveness*

(٣٩٢) قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ،
وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رَضِيَ اللهُ عَنْهُ، وَكَانَ الْقُرَّاءُ أَصْحَابَ
مَجْلِسِ عُمَرَ رض وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شُبَّانًا،
فَقَالَ عُيَيْنَةُ لِابْنِ أَخِيهِ يَا ابْنَ أَخِي لَكَ وَجْهٌ عِنْدَ هٰذَا الْأَمِيرِ
فَاسْتَأْذِنْ لِي عَلَيْهِ،
فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ،
قَالَ، هِيْ يَا ابْنَ الْخَطَّابِ فَوَاللهِ مَا تُعْطِينَا الْجَزْلَ وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ،
فَغَضِبَ عُمَرُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ،
فَقَالَ لَهُ الْحُرُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللهَ تَعَالَى قَالَ لِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ، وَإِنَّ هٰذَا مِنَ الْجَاهِلِينَ،
وَاللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللهِ
تَعَالَى - (بخاری - ابن عباس رض)

Translation: **Oyaynah b Hasin® went to his nephew Hurr b Qais ® who was very close to Umar ®. Hurr was a learned scholar of the Qur'an and was the adviser to Umar ®. The scholars of the Qur'an were the advisers of Umar ®, irrespective of the fact whether they are elderly or youthful.**

Oyaynah ® asked his nephew [Hurr b Qais ®], " O my nephew! You are close to Umar ®, get permission for me to see him". Omar ® permitted Oyaynah to see him.

Oyaynah saw Omar ® and during conversation he said, " O Ibne Khattab! You are neither giving us mal [cash] in abundance nor treating us with justice". Umar ® was enraged and intended to punish Oyaynah.

Hurr b Qais ® said, " O Amirul Mumineen! Allah (SWT) addressing His Prophet (S) has ordained, " Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant" [Al-Aira'f: 199]
Hurr ® added, " This man is ignorant, so pardon him". Hearing this Verse from the Qur'an, Umar ® cooled down and pardoned him [Oyaynah].

[From Bukhari – Narrated by Ibne Abbas ®]

393. *Subject Same*

(۳۹۳) عن خالد بن الوليد رض قال كان بيني وبين عمار بن ياسر رض كلام،
فأغلظت له في القول، فانطلق عمار يشكوني إلى رسول الله ﷺ،
فجاء خالد وهو يشكوني إلى النبي ﷺ، قال فجعل يغلظ له ولا يزيده
إلا غلظة، والنبي ﷺ ساكت لا يتكلم، فبكى عمار وقال،
يا رسول الله ألا تراه؟
فرفع النبي ﷺ رأسه وقال،
من عادى عمارا عاداه الله ومن أبغض عمارا أبغضه الله۔
قال خالد فخرجت فما كان شيء أحب إلي من رضى عمار،
فلقيته بما رضي فرضي۔ (مشكوة)

Translation: **Khalid b Walid ® reports that he was talking with Amma'r b Ya'sir ®, I became harsh with him. Amma'r went to Rasulullah (S) for complaint against me.**

Khalid ® also came afterward and he heard Ibne Ya'sir complaining to Rasulullah (S) against me. He [Khalid ®] in the presence of Rasulullah (S) started rebuking Ya'sir rather, more intensely. Rasulullah (S) was keeping silence, saying nothing.

At this point, Ya'sir ® broke, started crying and said, " O Prophet of Allah! Don't you see Khalid ®?"

Rasulullah (S) raised his head and said, " One who will have enmity against Amma'r ®, Allah will be his enemy and who has malice against Amma'r ®, Allah will have grudge against him".
Khalid ® says that after hearing this from Rasulullah (S), I rushed out. Now the most beloved thing to me was how to get Amma'r ® pleased. I met him and apologized for my harsh talks and he [Amma'r®] forgave me and was pleased.

[From Mishkat]

394. *Education of Forgiveness*

(۳۹۴) إِنَّ رَجُلاً شَتَمَ أَبَا بَكْرٍ وَالنَّبِيُّ جَالِسٌ يَتَعَجَّبُ وَيَتَبَسَّمُ۔ فَلَمَّا
أَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ، فَغَضِبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَامَ۔ فَلَحِقَهُ
أَبُوبَكْرٍ وَقَالَ،
يَا رَسُوْلَ اللهِ كَانَ يَشْتِمُنِيْ وَأَنْتَ جَالِسٌ، فَلَمَّا رَدَدْتُ عَلَيْهِ
بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ،
قَالَ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَلَيْهِ، فَلَمَّا رَدَدْتَ عَلَيْهِ وَقَعَ
الشَّيْطَانُ۔ (مشکوٰۃ ــــ ابوہریرہ رض)

Translation: **Abu Hurairah ® narrates that a person was bitterly accusing Abu Bakr Siddiq ® and Rasulullah (S) was sitting with him astonishing and smiling. When that person became excessive, Abu Bakr ® responded in retaliation and Rasulullah (S) left the place with anger.**

Abu Bakr ® [immediately] followed and asked, “ O Prophet of Allah! While he was cursing me in your presence, you were smiling and when I retaliated you became angry and left the place”.

Rasulullah (S) told, “ So far you were silent, an angel was responding to him [on your behalf]. But when you retaliated, the angel left and Satan took the place”.

[From Mishkat]

395. *Patience*

(٣٩٥) عَنْ اَنَسٍ قَالَ، كَانَ ابْنٌ لِاَبِي طَلْحَةَ رض يَشْتَكِي، فَخَرَجَ اَبُوْ طَلْحَةَ
فَقُبِضَ الصَّبِيُّ۔
فَلَمَّا رَجَعَ اَبُوْ طَلْحَةَ قَالَ مَا فَعَلَ ابْنِي؟
قَالَتْ اُمُّ سُلَيْمٍ۔ وَهِيَ اُمُّ الصَّبِيِّ — هُوَ اَسْكَنُ مَا كَانَ،
فَقَرَّبَتْ لَهُ الْعَشَاءَ فَتَعَشّٰى، ثُمَّ اَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ وَارُوا الصَّبِيَّ،
وَفِي رِوَايَةٍ لِّمُسْلِمٍ،
"مَاتَ ابْنٌ لِاَبِي طَلْحَةَ مِنْ اُمِّ سُلَيْمٍ، فَقَالَتْ لِاَهْلِهَا،
لَا تُحَدِّثُوْا اَبَا طَلْحَةَ بِابْنِهٖ حَتّٰى اَكُوْنَ اَنَا اُحَدِّثُهٗ،
فَجَاءَ فَقَرَّبَتْ اِلَيْهِ عَشَاءً فَاَكَلَ وَشَرِبَ ثُمَّ تَصَنَّعَتْ لَهٗ
اَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذٰلِكَ فَوَقَعَ بِهَا،
فَلَمَّا اَنْ رَاَتْ اَنَّهٗ قَدْ شَبِعَ وَاَصَابَ مِنْهَا قَالَتْ،
يَا اَبَا طَلْحَةَ اَرَاَيْتَ لَوْ اَنَّ قَوْمًا اَعَارُوْا عَارِيَتَهُمْ اَهْلَ
بَيْتٍ فَطَلَبُوْا عَارِيَتَهُمْ اَلَهُمْ اَنْ يَّمْنَعُوْهُمْ؟
قَالَ لَا،
قَالَتْ فَاحْتَسِبِ ابْنَكَ۔ (رياض الصالحين)

Translation: **Anas b Malik ® reports that a son of Abu Talha ® was sick. He left for a journey and meanwhile, the son died. When Abu Talha ® returned, he asked, " How is my son?"**

Umme Sulaim ®, the mother of the child replied, " He is more comfortable than what he was". She served food to him and he took his dinner at ease and lived with her. Then she said, " Take your son and bury him". [This so much is as per Bukha'ri]

In the tradition as reported by Muslim it says in addition: The son of Abu Talha ® from Umme Sulaim ® died. She said to her people, " No one should communicate the news about the son to Abu Talha ®. I will do it myself".

When he came back [from his journey], she served food to him. He took his dinner. She decorated herself very nicely and he lived with her. And when he was in complete repose, she said, " O Abu Talha®! " Tell me, if someone has given something on loan to someone and he now wants it back, has he [the borrower] any right to refuse to return [to lender]?" Abu Talha ® said, " No". He has no right to keep the borrowed thing".

Then, Umme Sulaim ® said, " Your child who was like a trust with you, Allah has taken it back. You should have patience and expect the reward in the Akhirah".

[From Riad As-Saleheen]

396. *Etiquettes of meeting*

(٣٩٦) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي۔ (ابوداؤد)

Translation: **Jabir b Samrah ® reports that it was our tradition that whosoever attended the meetings of Rasulullah (S) used to sit at the rear [at the back of others]. [No unwanted movements and not trying to sit**

near Rasulullah (S) after jumping over the necks and shoulders of others, already sitting around him (S)]

[From Abu Dawood]

397. *Fulfillment of the Commitment*

(٣٩٧) عن عبد الله بن مسعود عن النبي صلى الله عليه وسلم انه قال،
خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم،
ثلاثا او اربعا، ثم يجيء قوم تسبق شهادة احدهم يمينه ويمينه
شهادته،
قال وكان اصحابنا يضربونا ونحن صبيان على الشهادة والعهد۔
(مسند احمد)

Translation: **From Abdullah b Maswood ®. Rasulullah (S) said, " The best are the people of my time [meaning Sahabah] then those people who will come after the people of my time [meaning Ta'beyeen] then those who will come after them [meaning Tabaa' Ta'beyeen]. He (S) repeated it three to four times.**

Then some people will come whose witness will have preference over their oath and their oath will have preference over their witness".

Abdullah b Maswood ® adds, " Our guardians [forefathers] used to punish children for false oath taking or standing for false witness and not fulfilling their commitments".

[From Musnad Ahmad]

Explanatory Note: **It means the people will lose the importance of the solemnity of witness and sanctity of making commitment. They will stand for false witness and will not fulfill their promises.**

398. *Simplicity*

(٣٩٨) عَنْ عَبْدِ الرُّوْمِيِّ قَالَ دَخَلْتُ عَلَى أُمِّ طَلْقٍ، فَقُلْتُ، مَا أَقْصَرَ سَقْفَ بَيْتِكِ هٰذَا۔
قَالَتْ يَا بُنَيَّ إِنَّ أَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى عُمَّالِهِ
أَنْ لَّا تُطِيْلُوْا بِنَاءَكُمْ فَإِنَّهُ مِنْ شَرِّ أَيَّامِكُمْ۔ (الادب المفرد)

Translation: **Abdur Roomy (RA) reports that I went to Umme Talaq ® and asked, " Why the roof of your house is so low?"**

She ® said, " O my son! Amirul Mumineen, Umar b Khattab ® directed his governors not to build high-rise buildings. If you do so, it would be your bad time".

[From Adabul Mufrad]

Explanatory Note: **The manifestation of wealth will be in the form of high-rise buildings and it will be leading to world worshipping and a death knell to the concept of love for Akhirah. Umar ® put these restrictions to save the Ummah from falling into these pitfalls.**

399. *Kindness to animals*

(٣٩٩) عَنْ أَنَسٍ قَالَ كُنَّا إِذَا نَزَلْنَا مَنْزِلًا لَا نُسَبِّحُ حَتّٰى نَحُلَّ الرِّحَالَ۔
(ابوداؤد)

Translation: **Anas b Malik ® reports that whenever we had stoppage during our journey, we had first to relief our**

animals from their burden before we involved in the remembrance and glorifying Allah.

[From Abu Dawood]

Explanatory Note: **This is the result of the teachings of Islam to be kind to animals.**

400. *Hospitality*

(٤٠٠) وَعَنْ شِهَابِ بْنِ عِبَادٍ اَنَّهُ سَمِعَ بَعْضَ وَفْدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُوْلُوْنَ:

قَدِمْنَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ فَاشْتَدَّ فَرَحُهُمْ، فَلَمَّا انْتَهَيْنَآ اِلَى الْقَوْمِ اَوْسَعُوْا لَنَا، فَقَعَدْنَا،

فَرَحَّبَ بِنَا النَّبِيُّ ﷺ، وَدَعَا لَنَا، ثُمَّ نَظَرَ اِلَيْنَا، فَقَالَ مَنْ سَيِّدُكُمْ وَزَعِيْمُكُمْ؟

فَاَشَرْنَا جَمِيْعًا اِلَى الْمُنْذِرِ بْنِ عَائِذٍ،

فَقَالَ النَّبِيُّ ﷺ أَهٰذَا الْاَشَجُّ؟ فَكَانَ اَوَّلَ يَوْمٍ وُّضِعَ عَلَيْهِ الْاِسْمُ لِضَرْبَةٍ كَانَتْ بِوَجْهِهِ بِحَافِرِ حِمَارٍ،

قُلْنَا، نَعَمْ يَا رَسُوْلَ اللّٰهِ۔

فَتَخَلَّفَ بَعْدَ الْقَوْمِ، فَعَقَلَ رَوَاحِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ اَخْرَجَ عَيْبَتَهُ، فَاَلْقٰى عَنْهُ ثِيَابَ السَّفَرِ، وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ اَقْبَلَ اِلَى النَّبِيِّ ﷺ، وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ، وَاتَّكَأَ فَلَمَّا دَنَا مِنْهُ الْاَشَجُّ اَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوْا هٰهُنَا يَا اَشَجُّ، فَقَعَدَ عَنْ يَمِيْنِ رَسُوْلِ اللّٰهِ ﷺ،

فَرَحَّبَ بِهِ وَاَلْطَفَهُ وَسَأَلَهُ عَنْ بِلَادِهِمْ، وَسَمّٰى لَهُمْ قَرْيَةً

قَرْيَةَ الصَّفَا وَالْمُشَقَّرِ، وَغَيْرَ ذٰلِكَ مِنْ قُرىٰ هَجَرِ،

فَقَالَ بِأَبِيْ وَأُمِّيْ يَا رَسُوْلَ اللهِ، لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا،

فَقَالَ: إِنِّيْ وَطِئْتُ بِلَادَكُمْ، وَفُسِحَ لِيْ فِيْهَا۔

قَالَ يَا مَعْشَرَ الْأَنْصَارِ أَكْرِمُوْا إِخْوَانَكُمْ، فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ أَشْبَهُ شَيْءٍ بِكُمْ أَشْعَارًا وَّأَبْشَارًا، أَسْلَمُوْا طَائِعِيْنَ غَيْرَ مُكْرَهِيْنَ وَلَا مَوْتُوْرِيْنَ إِذْ أَبَىٰ قَوْمٌ أَنْ يُّسْلِمُوْا حَتّٰى قُتِلُوْا:

قَالَ: فَلَمَّا أَصْبَحُوْا،

قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَضِيَافَتَهُمْ إِيَّاكُمْ۔

قَالُوْا: خَيْرُ إِخْوَانٍ أَلَانُوْا فُرُشَنَا وَأَطَابُوْا مَطْعَمَنَا، وَبَاتُوْا وَأَصْبَحُوْا يُعَلِّمُوْنَنَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالىٰ وَسُنَّةَ نَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،

فَأُعْجِبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَفَرِحَ۔ (ترغیب وترہیب بحوالہ مسند احمد)

Translation: **Shaha'b b Ebad narrates that some members of the delegation of the tribe of Abdul Qais that visited Rasulullah (S) [in the ninth year of Hijrah] reported that when we reached Madinah, Muslims were very much pleased. They provided us nice accommodation and entertained us well.**

Rasulullah (S) also greeted us with open arms, prayed for us and when he saw us asked, " Who is your chief and leader?" All the members of the delegation pointed to Munzir b Aa'ed and said, " He is our leader".

Rasulullah (S) said, " Is that brother who has cut marks on his face?" [Sometime back, a donkey hit on the face of Munzir ®. That left the marks on his face. That is why

Rasulullah (S) used the word "Al-Ashajju" for him and before that he was not called by this title]. We said, " Yes. O Prophet of Allah! He is our leader".

The other members of the delegation, out of enthusiasm to meet Rasulullah (S), met him (S) ahead of him [the leader].
He [Munzir ®] first got animals tied down, arranged the people's luggage at a place properly, took his bag, changed the cloth, put the dirty cloths in the bag, then he came to meet Rasulullah (S). At that time, Rasulullah (S) was resting and stretching his legs. When Al-Ashajju reached the Majlis [the sitting] of Rasulullah (S), people started squeezing themselves to make room for him and said, "Please sit down here". He sat at the right hand side of Rasulullah (S).

Rasulullah (S) welcomed him and talked to him affectionately, asking about his towns and villages by name, Al-Safa, Mushaqqar and others like that. Munzir b Aa'ed ® [astonishingly] said, " O Prophet of Allah! My parents are sacrificed upon you. You know my region better than me".

Rasulullah (S) said, " Yes, I have traveled to your cities for the sake of trade and the people of that area entertained me a lot". He (S) then addressing Ansa'r said, " Entertain your brothers. In accepting Islam, they are like you. In acquaintances, you also resemble them. They have accepted Islam happily by their own free choice, when others refused to accept it till they were killed in the battlefield".

Next day in the morning, Rasulullah (S) asked them, " How were your Ansa'r brothers in entertaining you?"

They said, " They are our best brothers. They provided us comfortable beds, served the best food and in the night and morning hours were teaching us the Book of Allah and the traditions of Rasulullah (S)".

Hearing this, Rasulullah (S) was very pleased.

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

401. *Collective Affairs*

(٤٠١) وَعَنْ أَبِي قِلَابَةَ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدِمُوا يُثْنُونَ

عَلٰى صَاحِبٍ لَهُمْ خَيْرًا۔

قَالُوْا: مَا رَأَيْنَا مِثْلَ فُلَانٍ هٰذَا قَطُّ مَا كَانَ فِي مَسِيرٍ إِلَّا كَانَ

فِي قِرَاءَةٍ، وَلَا نَزَلْنَا فِي مَنْزِلٍ إِلَّا كَانَ فِي صَلَاةٍ۔

قَالَ: فَمَنْ كَانَ يَكْفِيهِ ضَيْعَتَهُ حَتّٰى ذَكَرَ وَمَنْ كَانَ يَعْلِفُ

جَمَلَهُ أَوْ دَابَّتَهُ؟

قَالُوْا: نَحْنُ۔

قَالَ فَكُلُّكُمْ خَيْرٌ مِنْهُ۔ (ترغیب وترہیب بحوالہ ابوداؤد)

Translation: **Abu Qilabah ® reports that some of the companions of Prophet (S) approached him (S) and praised about a companion saying, "We haven't seen a person like him. During traveling he recites the Qur'an all the times and when we camp at some place, we found him always in prayers [non-obligatory Salah]".**

Rasulullah (S) enquired, " Who took care of his luggage and feed his camel or animals, while he was praying?" People said, " We."

Rasulullah (S) said, " Then, all of you are better than him".

[Al-Targheeb wa Al-Tarheeb: Abu Dawood]

Explanatory Note: **In collective affairs, it is desirable that all people should participate.**

402. *Eating Collectively*

(٤٠٢) عَنْ جَبَلَةَ بْنِ سُحَيْمٍ قَالَ اَصَابَنَا عَامُ سَنَةٍ مَعَ ابْنِ الزُّبَيْرِ
فَرُزِقْنَا تَمْرًا فَكَانَ عَبْدُ اللّٰهِ بْنُ عُمَرَ يَمُرُّ بِنَا وَنَحْنُ نَاْكُلُ،
فَيَقُوْلُ لَا تُقَارِنُوْا، فَاِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْقِرَانِ،
ثُمَّ يَقُوْلُ اِلَّا اَنْ يَّسْتَاْذِنَ الرَّجُلُ اَخَاهُ۔ (بخاری ومسلم)

Translation: **Jabalah b Suhaim (RA) reports that at the time of famine, we were in the company of Ibne Zubair ® and eating dates, Abdullah b Umar ® passed by us and said, " Don't take two dates at a time as Rasulullah (S) has prohibited eating this way".**

He ® then added, " You can eat like that [taking two dates at a time] provided you has the permission of the brothers eating with you".

[From Bukhari and Muslim]

Explanatory Note: **It means that at the time of famine when the quantity of food is small, the attitude of the people, eating jointly, should not be like this that each tries to take the maximum. It will tantamount to selfishness and that is contrary to the Islamic spirit of brotherhood and sacrifice. However, if other brothers do not mind, it can be eaten like that. But it is essential to take permission from brothers eating together.**

403. *Subject Same*

(٤٠٣) قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ،
جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَّاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ
وَّاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ (متفق عليه — ابو موسیٰ اشعریؓ)

Translation: **Abu Musa Ashari ® reports that when the people of Ashari tribe participate in Jihad and the quantity of food is small or face the scarcity of food while in the city, they pool together all that they have at one place and then share it together.**

Rasulullah (S) appreciating it said, “ These are my people and I am with them”.

[From Bukhari and Muslim]

404. *Organizational Discipline*

(٤٠٤) قَالَ كَعْبُ بْنُ مَالِكٍ،

"نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةَ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، قَالَ، فَاجْتَنَبَنَا النَّاسُ، أَوْ قَالَ تَغَيَّرُوْا لَنَا، حَتّٰى تَنَكَّرَتْ لِيْ فِيْ نَفْسِيَ الْأَرْضُ، فَمَا هِيَ بِالْأَرْضِ الَّتِيْ أَعْرِفُ، فَلَبِثْنَا عَلٰى ذٰلِكَ خَمْسِيْنَ لَيْلَةً۔

فَأَمَّا صَاحِبَايَ، فَاسْتَكَانَا وَقَعَدَا فِيْ بُيُوْتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا،

فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلٰوةَ مَعَ الْمُسْلِمِيْنَ وَأَطُوْفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِيْ أَحَدٌ،

وَآتِيْ رَسُوْلَ اللّٰهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِيْ مَجْلِسِهٖ بَعْدَ الصَّلٰوةِ، فَأَقُوْلُ فِيْ نَفْسِيْ هَلْ حَرَّكَ شَفَتَيْهِ أَمْ لَا؟ ثُمَّ أُصَلِّيْ قَرِيْبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلٰى صَلٰوتِيْ نَظَرَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّيْ، حَتّٰى إِذَا طَالَ ذٰلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِيْنَ، مَشَيْتُ حَتّٰى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِيْ قَتَادَةَ، وَهُوَ ابْنُ عَمِّيْ وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللّٰهِ مَا رَدَّ عَلَيَّ السَّلَامَ،

فَقُلْتُ لَهٗ يَا أَبَا قَتَادَةَ أَنْشُدُكَ بِاللّٰهِ هَلْ تَعْلَمُنِيْ أُحِبُّ اللّٰهَ وَرَسُوْلَهٗ؟ فَسَكَتَ۔

فَعُدْتُّ فَنَاشَدْتُّهٗ، فَسَكَتَ،

فَعُدْتُّ فَنَاشَدْتُّهٗ،

فَقَالَ اللّٰهُ وَرَسُوْلُهٗ أَعْلَمُ،

فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتّٰى تَسَوَّرْتُ الْجِدَارَ۔

(متفق عليه۔ عبد الله بن كعب)

Translation: **Kaa'b b Malik ® reports that Rasulullah (S) asked the people not to talk with three of us [Bilal b Umayyah ®, Murarah b Rabee' ® and myself]. It was due to the fact that we could not participate in the Ghazwah of Tabuk [The Battle of Tabuk] due to our laziness. People boycotted us and were so changed as if they don't recognize us. Madinah became quite a strange place for us. We remained in this state for fifty nights.**

My two companions [Bilal b Umayyah ® and Murarah b Rabee'] preferred to sit in their homes, crying and weeping all the time but I, being comparatively youthful and tuff, used to come out from the home, joining the Muslims in congregational prayers, wandering in the market here and there and no body was talking to me.

When Rasulullah (S) was sitting in the Masjid after Salah, I used to go to him, offering Salam to him and thinking as to whether he (S) responded to my Salam or not? Then I offered my Salah, standing very close to him (S) and see towards him (S) secretly. So, when I was busy in my Salah, he (S) used to see me and when I turned my face towards him, he (S) used to turn his face from me. When this situation became unbearable, I jumped over the wall of the garden of Abu Qatada ® and reached him. He was my cousin and a very bosom friend of mine. I offered Salam to him but I swear he did not respond too.

I told him, " O Abu Qatada ®! I asked you in the name of Allah: Don't you know that I love Allah and His Prophet (S)? But he kept quite. I asked him again in the name of Allah, he again kept quite. I repeated my question to him third time in the name of Allah. Then he said, " Allah and His Prophet (S) know it better".

Hearing his respond, tears rolled in my eyes and I returned, jumping over the wall.

[From Bukhari and Muslim]

Explanatory Note: **This is a classical model event of collective discipline. When the Prophet of Allah declared to boycott the Kaa'b b Malik ® and his two companions, the entire city of Madinah became a strange city for them to the extent that even his cousin and friend Abu Qatada ® refused to talk to him, even after making pleads in the name of Allah. It was so because Rasulullah (S) ordained the boycott.**

[For further details, please refer to Note # 119, Tafhimul Qur'an, Vol. II, S. A. A. Maudoodi (RA)]

405. *Infaq [spending in the way of Allah]*

(٤٠٥) عن عبد الله بن الزبير قال: ما رأيت امرأتين أجود من عائشة
وأسماء، وجودهما مختلف،
أما عائشة فكانت تجمع الشيء إلى الشيء، حتى إذا كان اجتمع عندها
قسمت، وأما أسماء فكانت لا تمسك شيئا لغد۔ (الادب المفرد)

Translation: **Abdullah b Zubair ® reports that I haven't seen women more generous than Aisha® and Asma ® [the mother of Abdullah b Zubair ®] but their mode of generosity was different.**

As regards Aisha Siddiqa ®, she used to collect daily that she could and when it was something in quantity, she used to distribute it amongst the poor and needy

And Asma ® whatever she got, she used to give it to poor and needy on day-to-day basis and nothing was left for the next day.

[From

Adab Al-Mufrad]

406. *Subject Same*

(٤٠٦) إن رجلا من الانصار كان يصلي في حائط له بالقف واد
من أودية المدينة، والنخل قد ظللت وهي مطوقة بثمرها،
فنظر إليها فأعجبته، ثم رجع إلى صلاته، فإذا هو لا يدري كم صلى،
فقال لقد أصابني في مالي هذا فتنة، فجاء عثمان رضي الله عنه وهو يومئذ
خليفة، فذكر ذلك له وقال هو صدقة فاجعله في سبيل الخير،
فباعه بخمسين ألفا فسمي ذلك المال الخمسين -

(موطا، مالک، ترغیب)

Translation: **An Ansari brother was offering Salah in his garden in the valley of “Quff” in Madinah and the date trees were laden with fruits. While offering prayers, he looked towards the fruits. That made him pleased. Then concentrated towards Salah and forgot how many Rakaa he had completed.**

It reminded him that this property had become a Fitna [trial] for him. Realizing this, he approached Amirul Mumineen, Uthman ® and narrated the story to him and said that he is giving up this garden in Sadaqah in the way of Allah.

Caliph Uthman ® sold it for fifty thousands Durham and named that garden as “Khamseen” [Fifty thousand].

[Al-Targheeb wa Al- Tarheeb: Ma'utaa Imam Malik]

Explanatory Note: **It was not the Durham of today's time. At that time, a family of six persons could easily feed itself in one Durham two times.**

407. *Subject Same*

(۴۰۷) عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ:

كَانَ أَبُوْطَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِيْنَةِ مَالًا مِّنْ نَخْلٍ، وَكَانَ
أَحَبَّ أَمْوَالِهٖ إِلَيْهِ بَيْرُحَاءَ،
وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا
وَيَشْرَبُ مِنْ مَّاءٍ فِيْهَا طَيِّبٍ،
قَالَ أَنَسٌ، فَلَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا
تُحِبُّوْنَ،
قَامَ أَبُوْطَلْحَةَ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ اللّٰهَ
تَبَارَكَ وَتَعَالٰى يَقُوْلُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ۔
وَإِنَّ أَحَبَّ أَمْوَالِيْ إِلَيَّ بَيْرُحَاءُ وَإِنَّهَا صَدَقَةٌ أَرْجُوْ بِرَّهَا
وَذُخْرَهَا عِنْدَ اللّٰهِ فَضَعْهَا يَا رَسُوْلَ اللّٰهِ حَيْثُ أَرَاكَ اللّٰهُ،
قَالَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَخٍ، ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ
رَابِحٌ۔ (بخاری ومسلم)

Translation: **It is narrated by Anas ® that Abu Talha ® was the richest person in terms of wealth and gardens [of dates] amongst the Ansa'r of Madinah and the garden of Bairuhaa' was his most beloved garden. This garden was**

in the front of Masjid Nabavi. Rasulullah (S) used to visit that garden and drink its water that was delicious.

Anas b Malik ® adds that when the Verse 92 of Al-Imran was revealed: "You will not attain your piety until you spend of that which you love most".

Abu Talha ® went to Rasulullah (S) and said, " O Prophet of Allah! Allah (SWT) ordains, "You cannot attain piety until you spend in His way the best of that you possesses" [He referred the Verse of the Qur'an as quoted above] and the best property that I have is the garden of Bairuhaa'. I am giving it as Sadaqah in the way of Allah so that it would be of benefit to me with Allah. You spend it the way Allah ordains you to do".
Rasulullah (S) said, " Very good. This is the best business you have done. This is the best business you have done. [He (S) said these words of appreciation twice].

[From Bukhari and Muslim]

(۴۰۸) عَنْ قَيْسِ بْنِ سِلْعِ نِ الْاَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُ،
اَنَّ اِخْوَتَهٗ شَكَوْهُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا اِنَّهٗ يُبَذِّرُ مَالَهٗ
وَيَنْبَسِطُ فِيْهِ۔
قُلْتُ يَا رَسُوْلَ اللّٰهِ اٰخُذُ نَصِيْبِيْ مِنَ الثَّمَرَةِ فَاُنْفِقُهٗ فِيْ سَبِيْلِ
اللّٰهِ وَعَلٰى مَنْ صَحِبَنِيْ۔
فَضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدْرَهٗ وَقَالَ اَنْفِقْ يُنْفِقِ اللّٰهُ عَلَيْكَ
ثَلَاثَ مَرَّاتٍ، فَلَمَّا كَانَ بَعْدَ ذٰلِكَ خَرَجْتُ فِيْ سَبِيْلِ اللّٰهِ وَمَعِيَ
رَاحِلَةٌ وَّاَنَا اَكْثَرُ اَهْلِ بَيْتِيْ الْيَوْمَ وَاَيْسَرُهٗ۔ (ترغیب بحوالہ طبرانی)

408. *Subject Same*

Translation: **Qais b Silaa Ansari ® reports that his brothers complained to Rasulullah (S) that he [Qais] is squandering away his wealth and is extravagant.**

I, [Qais ®] said, " O Prophet of Allah! I take my share of dates and expend it [and its proceed] in the way of Allah and on my friends".

Rasulullah (S) put his hands on my chest and said, " Expend and Allah will bless you more", three times.

After that, now I participate in Jihad on my own camel [ride] and I am the most prosperous and the wealthiest person in my family.

[Al-Targheeb and Al-Tarheeb: Tabrani]

409. *Subject Same*

(۴۰۹) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:

قَالَ الْمُهَاجِرُوْنَ ذَهَبَ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ، مَا رَأَيْنَا قَوْمًا
أَحْسَنَ بَذْلًا لِكَثِيْرٍ، وَلَا أَحْسَنَ مُوَاسَاةً فِيْ قَلِيْلٍ مِنْهُمْ، وَلَقَدْ كَفَوْنَا
الْمُؤْنَةَ۔

قَالَ أَلَيْسَ تُثْنُوْنَ عَلَيْهِمْ بِهِ وَتَدْعُوْنَ لَهُمْ قَالُوْا بَلٰى،
قَالَ فَذَاكَ بِذَاكَ۔ (ابوداؤد، نسائی)

Translation: **Muhajreen once complained to Rasulullah (S), " Ansa'r have managed to share all the Ajr [reward from Allah]. They are expending their lot of wealth and those who have little, they share it with the poor and are bearing our burden altogether".**

Rasulullah (S) asked, " Don't you feel grateful to them for their treatment and pray for them".

We [the Muhajreen] said, " Definitely".

Rasulullah (S) said, " This is in exchange of what they do for you". [They are beneficent for you and you are benevolent for them]

[From Abu Dawood and Nisa'i]

CHAPTER – XIV

SOCIAL CONTACTS & PUBLIC AFFAIRS

410. *Nicely behavior with parent's friends*

(۴۱۰) وَعَنْ اَبِیْ بُرْدَةَ قَالَ:
قَدِمْتُ الْمَدِیْنَةَ فَاَتَانِیْ عَبْدُاللّٰهِ بْنُ عُمَرَ فَقَالَ: اَتَدْرِیْ
لِمَا اَتَیْتُكَ؟
قَالَ: قُلْتُ لَا۔
قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ: مَنْ اَحَبَّ اَنْ یَّصِلَ اَبَاهُ
فِیْ قَبْرِهٖ فَلْیَصِلْ اِخْوَانَ اَبِیْهِ بَعْدَهٗ، وَاِنَّهٗ كَانَ بَیْنَ اَبِیْ عُمَرَ وَبَیْنَ
اَبِیْكَ اِخَاءٌ وَّوُدٌّ فَاَحْبَبْتُ اَنْ اَصِلَ ذَاكَ۔ (ترغیب ترہیب بحوالہ ابن حبان)

Translation: **Abu Burdah ® narrates that when he reached Madinah, Abdullah b Umar ® came to meet me and said, " Do you know what for I have come to you?" He said. " No".**

Abdullah b Umar ® said, " I have heard Rasulullah (S) saying: The person who wants to be nice to his parents after their death should be nice to the friends of his parents".

My father, Ibne Khattab ® and your father, Abu Musa Ashari ® were good friends and loving each other. I wished to be nice to my parents, so I have come to meet you.

[Al-Targheeb wa Al-Tarheeb: Ibne Heba'n]

411. *Subject Same*

(٤١١) وَعَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا،
أَنَّ رَجُلًا مِنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللهِ
بْنُ عُمَرَ، وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ۔
قَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ أَصْلَحَكَ اللهُ إِنَّهُمُ الْأَعْرَابُ وَهُمْ يَرْضَوْنَ بِالْيَسِيرِ،
فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: إِنَّ أَبَا هٰذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ،
وَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ
وُدِّ أَبِيهِ۔ (ترغیب وترہیب بحوالہ مسلم)

Translation: **Abdullah b Dinar ® narrates that Abdullah b Umar ® while proceeding for Hajj met on his way to Makkah a Bedouin. He offered Salam to him, put him on ride with him and handed over his turban to him.**

Ibne Dinar said, " May Allah be kind upon you! These are Bedouin. They would have been contented even with small offers". [Why then you gave him so much?]

Abdullah b Umar ® replied, " His father was the friend of my father, Umar b Khattab ® and I have heard Rasulullah (S) saying, " It is a big virtue that man should be generous and nice to the friends of his father".

[Al-Targheeb wa Al-Tarheeb: Muslim]

412. *Courteous and Nice to slaves*

(۴۱۲) وعن أبي مسعود البدري رضي الله عنه قال:
كنت أضرب غلاما لي بالسوط فسمعت صوتا من خلفي:
"اعلم أبا مسعود" فلم أفهم الصوت من الغضب،
فلما دنا مني إذا هو رسول الله صلى الله عليه وسلم، فإذا هو يقول:
اعلم أبا مسعود أن الله عز وجل أقدر عليك منك على
هذا الغلام،
فقلت: لا أضرب مملوكا بعده أبدا۔
وفي رواية: فقلت يا رسول الله هو حر لوجه الله تعالى۔
فقال: أما لو لم تفعل للفحتك النار، أو لمستك النار۔
(ترغیب وترہیب بحوالہ مسلم وابوداؤد وترمذی)

Translation: **Abdullah b Maswood Al-Badari ® narrates that he was beating his slave with lashes, he heard a voice**

at his back calling, " Abu Maswood! Be aware". And due to temper, I could not recognize whose voice it was.

When that person came nearer, he then saw that he was Rasulullah (S). He (S) was saying, " Be aware, Abu Maswood! The control that you have on this slave, Allah has much more control over you".

I [Abu Maswood], said, " Now onward I will not beat any slave".

According to another narration he said, " O Prophet of Allah! I set him [the slave] free in the way of Allah".

Rasulullah (S) said, " If you had not set him free, the flames of hellfire would have touched you".

[Al-Targheeb wa Al-Tarheeb: Muslim, Abu Dawood and Tirmizi]

413. *Care about orphans*

(٤١٣) قَالَ الْحَسَنُ الْبَصْرِيُّ لَقَدْ عَهِدْتُّ الْمُسْلِمِيْنَ وَإِنَّ الرَّجُلَ مِنْهُمْ
يُصْبِحُ فَيَقُوْلُ يَا أَهْلِيَهْ يَا أَهْلِيَهْ يَتِيْمَكُمْ يَتِيْمَكُمْ۔ (الحق)

Translation: **Hassan Basari (RA) reports that he had seen the Muslims (Sahabah) under the condition that they were advising their inmates in the morning hours " Serve the orphans first, Serve the orphans first".**

[Al-Haqq]

414. *Sacrifice*

(٤١٤) عَنِ ابْنِ عُمَرَ قَالَ،

أُهْدِيَ لِرَجُلٍ مِّنْ أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسُ شَاةٍ فَقَالَ فُلَانٌ
أَحْوَجُ مِنِّيْ إِلَيْهِ فَبَعَثَ بِهٖ إِلَيْهِ فَبَعَثَ ذَالِكَ الْإِنْسَانُ إِلَى الْآخَرِ فَلَمْ يَزَلْ
يَبْعَثُ بِهٖ وَاحِدٌ إِلَى الْآخَرِ حَتّٰى رَجَعَ إِلَى الْأَوَّلِ بَعْدَ أَنْ تَدَاوَلَتْهُ سَبْعَةٌ۔
(صحيفة الحق)

Translation: **Abdullah b Umar ® reports that when the head of a [slaughtered] goat was presented to a companion of the Prophet of Allah, he said that my such and such companion is in greater need than me. As such it was sent to him. This man said to give it to some other man as he was in greater need. This way it was sent to seven persons and ultimately it came back to the first person.**

[From Sahifah Al-Haqq]

415. *Rightful means of living*

(٤١٥) عَنْ عَائِشَةَ رض قَالَتْ،

كَانَ لِأَبِي بَكْرٍ الصِّدِّيقِ رض غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ، وَكَانَ أَبُو بَكْرٍ
يَأْكُلُ مِنْهُ، فَجَاءَ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ أَبُو بَكْرٍ،
فَقَالَ لَهُ الْغُلَامُ تَدْرِي مَا هٰذَا؟
فَقَالَ أَبُو بَكْرٍ وَمَا هُوَ؟
فَقَالَ كُنْتُ تَكَهَّنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أُحْسِنُ الْكِهَانَةَ
إِلَّا أَنِّي خَدَعْتُهُ، فَلَقِيَنِي فَأَعْطَانِي بِذٰلِكَ هٰذَا الَّذِي أَكَلْتَ مِنْهُ،
فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ۔ (بخاری)

Translation: **Aisha Siddiqa ® reports that Abu Bakr Siddiq ® had a slave person who used to share his earnings with him and Abu Bakr ® was using and eating out of it.**

One day he [the salve] brought something and Abu Bakr ® eat from it. The slave then asked him, " Have you any knowledge about it?" [How I got it?]

Abu Bakr said, " Tell me what is it and from where you got it?"

The slave said, " During Jahiliyah, I foretold a person's fortune and I had no knowledge about it. I committed a fraud with him. Now I met him and he gave me its wages that you had eaten".

Hearing this, Abu Bakr Siddiq ® put his fingers through his throat and regurgitated all that was in his stomach.

[From Bukhari]

416. *The best dealings*

(٤١٦) عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ دَعَانِي، فَقُمْتُ إِلَى جَنْبِهِ،

فَقَالَ يَا بُنَيَّ إِنَّهُ لَا يُقْتَلُ الْيَوْمَ إِلَّا ظَالِمٌ أَوْ مَظْلُومٌ وَإِنِّي لَا أُرَانِي إِلَّا سَأُقْتَلُ الْيَوْمَ مَظْلُومًا، وَإِنَّ مِنْ أَكْبَرِ هَمِّي لَدَيْنِي، أَفَتَرَى دَيْنَنَا يُبْقِي مِنْ مَالِنَا شَيْئًا ثُمَّ قَالَ يَا بُنَيَّ بِعْ مَالَنَا وَاقْضِ دَيْنِي .. ..

قَالَ وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي كَانَ عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ لَا، وَلَكِنْ هُوَ سَلَفٌ إِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ.

(بخاری)

Translation: **Abdullah b Zubair ® narrates that, on the day of the "Battle of Jamal", my father, Zubair b Awwa'm ® called me. I went there and stood by his side.**

H said, " O my beloved son! Today a person will be killed either as an oppressor or as an oppressed and I think that I will be killed as an oppressed. Today if I have any concern, it is about the people's loan that must be returned. What do you think, will there be any saving after the settlement of the loans?" He then said, " O my son! Dispose of our property and settle the loans".

Ibne Zubair® adds that whatever loan he [his father] had, it was not of the nature that he took the loan for household expenditures but when the people, out of trust, came to deposit their money with him as "Amanah" [trust], he used to advise, " Don't keep it as Amanah. It will be with me as loan so that your money is not lost. If you keep it as Amanah and if it is lost, you cannot take it back legally. Treat it as a loan so that if it is lost with me, you should not be the loser".

[From Bukhari]

417. *Ease with debtor in distress*

(۴۱۷) عَنْ اَبِىْ قَتَادَةَ رَضِىَ اللّٰهُ عَنْهُ،

اَنَّهٗ طَلَبَ غَرِيْمًا لَّهٗ فَتَوَارٰى عَنْهُ ثُمَّ وَجَدَهٗ،

فَقَالَ اِنِّىْ مُعْسِرٌ،

قَالَ آللّٰهِ؟

قَالَ آللّٰهِ! قَالَ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ،

مَنْ سَرَّهٗ اَنْ يُّنْجِيَهُ اللّٰهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ

مُعْسِرٍ اَوْ يَضَعْ عَنْهُ۔ (مسلم)

Translation: **Abu Qatada ® narrates that he called for his debtor, but he hid himself. When he got him, he demanded the return of loan. The debtor said, " I am in a very tight position".**

Abu Qatada ® asked, " By Allah, can you not pay?" The debtor said, " By Allah! I am not in a position to pay back the loan".

Abu Qatada ® said that he had heard Rasulullah (S) saying, " The person who prefers to be saved from the sorrows on the day of Qayamah, he should create ease for the debtor or write the loan off".

[From Muslim]

Explanatory Note: **This Hadith does not clarify as to whether Abu Qatada ® granted ease to his debtor or written off the loan. But the way the narration has been put up, it conspires that he might have written off the loan.**

418. *In the way of Iqamatuddeen [Establishing the Deen]*

(۴۱۸) وَعَنْ عَبْدِ اللّٰهِ بْنِ شَقِيْقٍ قَالَ:

اَقَمْتُ مَعَ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ بِالْمَدِيْنَةِ سَنَةً فَقَالَ لِيْ ذَاتَ يَوْمٍ وَنَحْنُ عِنْدَ حُجْرَةِ عَائِشَةَ: لَقَدْ رَأَيْتُنَا وَمَا لَنَا ثِيَابٌ اِلَّا الْاَبْرَادُ الْخَشِنَةُ وَاِنَّهُ لَيَأْتِيْ عَلٰى اَحَدِنَا الْاَيَّامُ مَا يَجِدُ طَعَامًا يُقِيْمُ بِهٖ صُلْبَهٗ حَتّٰى اِنْ كَانَ اَحَدُنَا لَيَأْخُذُ الْحَجَرَ فَيَشُدُّ بِهٖ عَلٰى اَخْمَصِ بَطْنِهٖ ثُمَّ يَشُدُّهٗ بِثَوْبِهٖ لِيُقِيْمَ صُلْبَهٗ۔ (ترغیب ترہیب بحوالہ احمدؒ)

Translation: **It is reported by Abdullah b Shafeeq (RA) that he stayed with Abu Hurairah ® in Madinah for about a year. One day when we were sitting near the tomb of Aisha Siddiqa ®, he [Abu Hurairah ®] said, “We have seen a period when we had no soft cloth on our person except rough sheets. It very often happened that for days together we had so little food that could hardly keep us walk erect. We used to pick up stone and tight it on our belly with cloth to enable ourselves to keep the body straight”.**

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

419. *Subject Same*

(۴۱۹) عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رض قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَّرَ عَلَيْنَا اَبَا عُبَيْدَةَ يُعْطِيْنَا تَمْرَةً تَمْرَةً،

فَقِيْلَ كَيْفَ كُنْتُمْ تَصْنَعُوْنَ بِهَا؟

قَالَ نَمُصُّهَا كَمَا يَمُصُّ الصَّبِيُّ ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ فَتَكْفِيْنَا يَوْمَنَا اِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَاْكُلُهُ۔

(مسلم)

Translation: **Jabir b Abdullah ® narrates that Rasulullah (S) sent us, under the command of Abu Ubaidah ® [to supervise the trade root of the Quraish with a bag of dates only]. He ® was giving us only one date every day to eat.**

Someone asked from Jabir ®, "What were you doing with that date?"

He said, " We used to keep it in the mouth and suck it like babies and drink water over it. This was sufficient for the day. And we used to shed the leaves from trees by our sticks, soak it in water and eat it".

[From Muslim]

420. *Subject Same*

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا طَعَامٌ اِلَّا وَرَقُ الْحُبْلَةِ وَهٰذَا السَّمُرُ حَتّٰى اِنْ كَانَ اَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خِلْطٌ ۔ (بخاری ومسلم)

(٤٢٠) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ:

إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ

Translation: **Saa'd b Waqa's ® reports, " I am the first Arab who attacked with arrows in the way of Allah. We used to participate in Ghazwah in the company of Rasulullah (S) and we had nothing to eat except the leaves of thorny bushes and trees and our condition was such that our stool was like the dung of the goat with no moisture".**

[From Bukhari and Muslim]

421. *Subject Same*

(٤٢١) عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ:

نَظَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مُصْعَبِ بْنِ عُمَيْرٍ مُقْبِلًا عَلَيْهِ إِهَابُ كَبْشٍ قَدْ تَنَطَّقَ بِهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

اُنْظُرُوا إِلَى هٰذَا الَّذِي نَوَّرَ اللهُ قَلْبَهُ، لَقَدْ رَأَيْتُهُ بَيْنَ أَبَوَيْنِ يَغْذُوَانِهِ بِأَطْيَبِ الطَّعَامِ وَالشَّرَابِ، وَلَقَدْ رَأَيْتُ عَلَيْهِ حُلَّةً شَرَاهَا أَوْ شُرِيَتْ بِمِائَتَيْ دِرْهَمٍ، فَدَعَاهُ حُبُّ اللهِ وَحُبُّ رَسُولِهِ إِلَى مَا تَرَوْنَ۔ (ترغیب وترہیب بحوالہ طبرانی)

Translation: **Abdullah b Umar ® reports that Rasulullah (S) saw Musaa'b b Umair ® coming towards him (S) and was wrapped in the skin of a ram in the place of Tahbund.**

Rasulullah (S) said, " Look towards this brother whose heart Allah has enlightened with Nur [light]. Today I am seeing him in this condition but yesterday [before accepting Islam] his parents were providing him the best of food and he used to wear dresses worth two hundred Durham. He has reached to this condition only for the love of Allah and His Prophet (S)".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: **He, [Musaa'b b Umair ®] was pleased with the wealth of Islam and never thought of the luxurious life he enjoyed before though Prophet (S) and his companion often broke into tears to see his pitiable condition after Islam.**

[What a marvelous price he paid and what a wonderful reward he got from Allah in both the worlds – a contentment in this life and the pleasure of Allah in the life Hereafter - Translator**]**

422. *Subject Same*

(۴۲۲) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ:

خَرَجْتُ فِي غَدَاةٍ شَاتِيَةٍ جَائِعًا وَقَدْ أَوْبَقَنِي الْبَرْدُ، فَأَخَذْتُ ثَوْبًا مِنْ صُوفٍ قَدْ كَانَ عِنْدَنَا، ثُمَّ أَدْخَلْتُهُ فِي عُنُقِي، وَحَزَمْتُهُ عَلَى صَدْرِي أَسْتَدْفِئُ بِهِ، وَاللهِ مَا كَانَ فِي بَيْتِي شَيْءٌ آكُلُ مِنْهُ، وَلَوْ كَانَ فِي بَيْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ لَبَلَغَنِي،

فَذَكَرَ الْحَدِيثَ إِلَى أَنْ قَالَ ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَلَسْتُ إِلَيْهِ فِي الْمَسْجِدِ، وَهُوَ مَعَ عِصَابَةٍ مِنْ أَصْحَابِهِ، فَطَلَعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ فِي بُرْدَةٍ مَرْقُوعَةٍ بِفَرْوَةٍ، وَكَانَ أَنْعَمَ غُلَامٍ بِمَكَّةَ وَأَرْفَهَهُ عَيْشًا، فَلَمَّا رَآهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ مَا كَانَ فِيهِ مِنَ النَّعِيمِ، وَرَأَى حَالَهُ الَّتِي هُوَ عَلَيْهَا، فَذَرَفَتْ عَيْنَاهُ، فَبَكَى، ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

«أَنْتُمُ الْيَوْمَ خَيْرٌ أَمْ إِذَا غُدِيَ عَلَى أَحَدِكُمْ بِجَفْنَةٍ مِنْ خُبْزٍ وَلَحْمٍ، وَرِيحَ عَلَيْهِ بِأُخْرَى، وَغَدَا فِي حُلَّةٍ، وَرَاحَ فِي أُخْرَى، وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ»

قُلْنَا: بَلْ نَحْنُ يَوْمَئِذٍ خَيْرٌ نَتَفَرَّغُ لِلْعِبَادَةِ۔

قَالَ: بَلْ أَنْتُمُ الْيَوْمَ خَيْرٌ۔ (ترغیب وترہیب بحوالہ ابویعلی)

”حضرت علی رضی اللہ عنہ فرماتے ہیں:

Translation: **Ali ® reports that in a winter morning he came out of his house empty stomach. The cold was bitter and hurting him. He took a woolen cloth from his house, wrapped it around his neck, tied it over his chest to get warm and, by Allah, there was nothing in my house to eat. Had Rasulullah (S) got something to eat, he (S) would have sent it to him.**

Ali ®, continuing this narration, added that in this condition he came to Rasulullah (S) and sat with him (S) in the Masjid where a group of his (S) companions were already sitting. Then appeared Musaa'b b Umair ® on the scene, wrapped in a sheet with patches of leather. Before entering into Islam, he was the best affluent youth of Makkah and leading a luxurious life.

When Rasulullah (S) saw him [Musaa'b] in this condition, he (S) recollected his past life of comfort and tears rolled from his (S) eyes.

Rasulullah (S) then asked the people, " Are you better off today or when in the morning you will have a dish full of bread and beef in the morning and in the evening another dish, wearing one dress in the morning and another in the evening and you will cover your houses with curtains as the Kaa'ba [the Haram] is covered?"

People said, " We will be better off at that time, concentrating on Ebadah in our affluence"

Rasulullah (S) said, " No. You are in better position today".

[Al-Targheeb wa Al-Tarheeb: Abu Ya'laa]

Explanatory Note: **It is so because, during the time of prosperity and political dominance, people neglect Allah and His Deen and lost in the worldly affairs. As a result, the concern for Akhirah recedes in the background.**

423. *The first reward for sacrifices towards Iqamatuddeen*

(۴۲۳) إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ بَدْرٍ فِي ثَلٰثِمِائَةٍ وَّخَمْسَةَ عَشَرَ وَقَالَ،
اَللّٰهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ،
اَللّٰهُمَّ إِنَّهُمْ عُرَاةٌ فَاكْسُهُمْ،
اَللّٰهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعْهُمْ،
فَفَتَحَ اللّٰهُ لَهُمْ، فَانْقَلَبُوْا وَمَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ رَجَعَ بِجَمَلٍ
أَوْ جَمَلَيْنِ وَاكْتَسَوْا وَشَبِعُوْا۔ (ابوداؤد۔ عبداللہ بن عمروؓ)

Translation: **Abdullah b Umro b A's ® reports that at the time of the Battle of Badr, Rasulullah (S) came out of Madinah with 315 people [Sahabah] and prayed:**

"O Allah! They are walking on foot, give them ride".
"O Allah! They have no dress, clad them".
"**O Allah! They are hungry, make them prosperous"**

Allah (SWT) graced them with victory in Badr and they returned to Madinah under the condition that every one of them had one or two camels and everyone had food and cloth.

[From Abu Dawood]

Explanatory Note: **It means the commitment that they made with Allah (SWT), sustaining all kinds of sacrifices for about fourteen years for its sake, coming out successfully under all kinds of trial and augmenting every kind of risk by putting their life at stake, Allah (SWT) blessed them with His Nusrah [help] and made them victorious over the forces of Batil. They got the first installment of the worldly reward in the Battle of Badr**

and the compensation that they would get in the life Hereafter cannot be visualized on this earth.

After, the Muslims came out successful in the last and the toughest examination of Ghazwah Tabuk, Allah gave them His ultimate glad tidings in Verse 111 of Surah Tabuk. It can be elucidated in the following words:

Allah (SWT) has purchased the life and property of Mumineen in lieu of Jannah [Paradise]. They have proved worthy of this deal in every examination in which they were put to get through, fighting with enemies of Islam for years together, killing and being killed in the way of Allah, but never retreating. Allah made a solemn commitment with them for Jannah and He has made it incumbent upon Him to fulfill it. This commitment has the concurrence in Torah, Bible as well in the Qur'an and who can be more accomplished to fulfill his commitment than Allah (SWT). O the believers! You have completed the deal by sacrificing your life and property for the Deen of Allah, so be happy and contented. The deal is now perfected for good. [This deal refers to Verse 10 – 11 of Surah Al-Saf]

424. *Da'ees life and hardship*

(٤٢٤) عَنِ ابْنِ عُمَرَ رض قَالَ مَا شَبِعْنَا مِنْ تَمْرٍ حَتّٰى فَتَحْنَا خَيْبَرَ۔ (بخاری)

Translation: **Abdullah b Umar ® reports, " We could not even get dates to fill our bellies till the conquest of Khaiber".**

[From Bukhari]

Explanatory Note: **The reason was this that the trial period was in progress. Muslims had to put everything at stake towards the domination of the Deen of Allah. They had no time to think about their economic salvation. How and from where they could get the time to grow dates to meet the demand of their hunger. They had no time to take care of their date trees, manure and water the plants. All the time they were busy in cultivating, nurturing and irrigating the garden of Islam with their sweet and blood. After the conquest of Khaiber, the might of Jews was smashed and the idolaters of Makkah were also exhausted. After Khaiber, they were not left in a position to attack Madinah. The table was changed. It was now the turn of Muslims to advance.**

425. *Subject Same*

(۴۲۵) وَعَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ قَالَ،

كُنَّا عِنْدَ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّانٍ فَتَمَخَّطَ فِيْ أَحَدِهِمَا، ثُمَّ قَالَ،

"بَخٍ بَخٍ يَتَمَخَّطُ أَبُوْ هُرَيْرَةَ فِي الْكَتَّانِ، لَقَدْ رَأَيْتُنِيْ وَإِنِّيْ لَأَخِرُّ فِيْمَا بَيْنَ مِنْبَرِ رَسُوْلِ اللهِ ﷺ وَحُجْرَةِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا مِنَ الْجُوْعِ مَغْشِيًّا عَلَيَّ، فَيَجِيْءُ الْجَائِيْ، فَيَضَعُ رِجْلَهُ عَلَى عُنُقِيْ يَرَى أَنَّ بِيَ الْجُنُوْنَ، وَمَا هُوَ إِلَّا الْجُوْعُ." (ترغیب وترہیب بحوالہ بخاری وترمذی)

Translation: **Muhammad b Seereen (RA) reports that we were sitting with Abu Hurairah ® and he had put on two pieces of fine linen and was cleaning his nose by one of them.**

He [Abu Hurairah ®] exclaimed, " Well done! Well done! Abu Hurairah is cleaning his nose with Kata'n [fine linen cloth]!"

He ® then, describing his economic plight [poverty] of the past, said, " I have found myself in the condition that I used to collapse out of senses due to starvation and drag between the dorm of Aisha Siddiqa ® and the podium of Rasulullah (S). The incoming and outgoing people used to put their foot on my neck, considering me as senile. But, in fact, I used to reach this stage due to hunger".

[Al-Targheeb wa Al-Tarheeb: Bukhari and Tirmizi]

426. *Subject Same*

(۴۲۶) عَنْ عَمْرِو بْنِ الْعَاصِ رض قَالَ:

أَرْسَلَ إِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنِ اجْمَعْ عَلَيْكَ سِلَاحَكَ وَثِيَابَكَ ثُمَّ ائْتِنِيْ.

قَالَ فَأَتَيْتُهُ وَهُوَ يَتَوَضَّأُ،

فَقَالَ يَا عَمْرُو إِنِّيْ أَرْسَلْتُ إِلَيْكَ لِأَبْعَثَكَ فِيْ وَجْهٍ يُسَلِّمُكَ اللّٰهُ وَ يُغَنِّمُكَ وَأَرْغَبُ لَكَ زَغْبَةً مِّنَ الْمَالِ،

فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَا كَانَتْ هِجْرَتِيْ لِلْمَالِ وَمَا كَانَتْ إِلَّا لِلّٰهِ وَلِرَسُوْلِهِ،

قَالَ نِعْمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ ۔ (مشکوٰۃ)

Translation: **Umro b A's ® reports that Rasulullah (S) sent me a message that come to me with your weapons and cloths. When I came to him, he was making Wadhu [ablution].**

He (S) told me, " I had called you with the objective to send you on some military errand. Allah will make your return safe and sound from this mission and you will be benefited with Ghanimah [war booty]. I will give you special reward for it".

I said, " O Prophet of Allah! I haven't migrated for mal [wealth]. My Hijrah was only for Allah and His Prophet (S)".

Rasulullah (S) said, " Good wealth is very good for pious people".

[From Mishkat]

Explanatory Note: **It was not only the condition of Umro b A’s ® but every one of those pious people had the same state of mind and approach. Whatever sacrifices they rendered, it was for the sake of Allah. There was no other objective before them. Reward in Akhirah was the motivating force behind all of their actions and deeds. If it had not been their motive, they wouldn’t have got the Nusrah [help] of Allah. It kept the people on right track even after coming in power. They continued their dervish life even after becoming affluent or prosperous.**

427. *Subject Same*

(۴۲۷) عن خالد بن عمير العدوي قال:
خطبنا عتبة بن غزوان رضي الله عنه وكان اميرا بالبصرة.
ولقد رأيتني سابع سبعة مع رسول الله صلى الله عليه وسلم ما لنا طعام الا ورق
الشجر حتى قرحت اشداقنا فالتقطت بردة فشققتها بيني وبين سعد
بن مالك، فاتزرت بنصفها، واتزر سعد بنصفها، فما اصبح اليوم
منا احد الا اصبح اميرا على مصر من الامصار،
واني اعوذ بالله ان اكون في نفسي عظيما وعند الله صغيرا۔
(ترغیب وترہیب بحوالہ مسلم)

Translation: **Khalid b Umair Adawi (RA) reports that Utba b Ghazwa’n ®, the Amir of Basra, delivered a speech and said, “ I have seen myself as the seventh of the seven men around Rasulullah (S). Our economic condition was so bad that we had nothing except tree**

leaves that caused blistering in our mouths and the cloth was so scared that once I got a sheet. I cut it into two pieces. Half I gave it to Saa'd b Malik ® and the other half I used. But today each one of us is the governor of some place.

I seek the protection of Allah that, being in this position, I should behave like a big shot and be disgraceful before Allah".

[Al-Targheeb wa Al-Tarheeb: Muslim]

428. *Subject Same*

(۴۲۸) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:

رَأَيْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ وَهُوَ يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِيْنَ، وَقَدْ رَقَّعَ بَيْنَ

كَتِفَيْهِ بِرِقَاعٍ ثَلَاثٍ لَبَّدَ بَعْضَهَا عَلَى بَعْضٍ۔ (ترغیب ترہیب بحوالہ مؤطا امام مالک)

Translation: **Anas b Malik ® reports that he had seen Umar ® during his Caliphate that he had three patches on each of his shoulders one covering the other. [To cover one the other was used over the first one and the other patch was used over this one when second one could not work]**

[Al-Targheeb wa Al-Tarheeb: Mawta Iman Malik]

429. *Subject Same*

(۴۲۹) وَعَنْ طَارِقٍ قَالَ:

خَرَجَ عُمَرُ رَضِيَ اللهُ عَنْهُ إِلَى الشَّامِ، وَمَعَنَا أَبُوْ عُبَيْدَةَ۔ فَأَتَوْا عَلَى مَخَاضَةٍ، وَعُمَرُ عَلَى نَاقَةٍ

لَهُ، فَنَزَلَ وَخَلَعَ خُفَّيْهِ، فَوَضَعَهُمَا عَلَى عَاتِقِهِ وَأَخَذَ بِزِمَامِ نَاقَتِهِ فَخَاضَ،

فَقَالَ: أَبُوْ عُبَيْدَةَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ أَنْتَ تَفْعَلُ هٰذَا، مَا يَسُرُّنِيْ أَنَّ أَهْلَ الْبَلَدِ اسْتَشْرَفُوْكَ،

فَقَالَ: أَوَّهْ، وَلَوْ يَقُلْ ذَا غَيْرُكَ أَبَا عُبَيْدَةَ جَعَلْتُهُ نَكَالًا لِأُمَّةِ مُحَمَّدٍ۔

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللهُ بِالْإِسْلَامِ، فَمَهْمَا نَطْلُبُ الْعِزَّ بِغَيْرِ مَا

أَعَزَّنَا اللهُ بِهِ أَذَلَّنَا اللهُ۔ (ترغیب وترہیب بحوالہ حاکم)

Translation: **Tariq (RA) reports that Caliph Umar ® traveled to Syria on his official tour on his camel and Abu Ubaidah ® was in his company. On the way side, a river was to be crossed. The water was shallow, Umar ® got down from camel, took out his leather socks, put them on his shoulder, took the Nakel [the reigns of camel] and entered into the water.**

Abu Ubaidah ® said, "You being the Caliph and the Amirul Mumineen, how are you doing like this? I don't like that the Christian population of the city should see you in this condition".

Omar ® said, " O Abu Ubaidah ®! You are thinking like this! Had any one else said like this, I would have given him exemplary punishment? Look! Abu Ubaidah, We were very disgraceful people but Allah gave us respect due to His Deen [Al-Islam]. So whenever we will seek respect through other means, Allah will degrade us, deprive us from power and dominance and make us slave to the forces of Shirk and Kufr".

[As we see today, by neglecting Islam, Muslims stand nowhere – no respect, no say anywhere in this world. Our salvation lies only in upholding Islam as the only way of life to follow and struggle for the Deen of Allah to prevail all around. Our honor lies only in Islam not outside Islam. Translator**]**

[Al-Targheeb wa Al

Tarheeb: Ha'kim]

CHAPTER – XV

CONCERN FOR AKHIRAH & LOVE FOR JANNAH

Introduction: **In the previous Chapter, " The Model of Sahabah", you have learned many Ahadith that tell you how trying were the circumstances that they encountered. The question arises what was the bottom line that even mountains of calamities and hardships of unprecedented magnitude could not move them from the position of Haqq that they were holding? What made them so steadfast and not the least shaky in their stand? Their greatest problem was their economic turmoil, poverty and unbearable living condition. Even that could not falter their steps behind. Simultaneously, it must also be thought over that what restrained them from getting involved into worldly gains, even after obtaining political superiority and domination?**

You will get answer to these and many other bottom line questions like these after going through the forthcoming Ahadith.

430. *Concern for punishment of the grave*

(٤٣٠) عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ
فَقِيلَ لَهُ تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلَا تَبْكِي وَتَبْكِي مِنْ هٰذَا، فَقَالَ
إِنَّ رَسُولَ اللهِ ﷺ قَالَ،
إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ
أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ،
قَالَ وَقَالَ رَسُولُ اللهِ ﷺ
مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ۔ (ترمذي)

Translation: **It is said about Uthman ® that whenever he stood by a grave, he cried so much that his beard was wet with tears. People asked him, " What's the matter that you don't cry with the discussion of Hell and Heaven but when you stand by a grave, you cry?"**

He ® quoted Rasulullah (S), " Grave is the first encounter towards Akhirah. If one gets deliverance at this stage, the onward stages become easier and easier. If there is no salvation at this stage, the onward stages will be harder than that".

He ® then narrated another Hadith from Rasulullah (S), " There is no scene more horrible than the scene of the grave".

[From Tirmizi]

431. *Subject Same*

(۴۳۱) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ،
قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يُفْتَنُ فِيهَا
الْمَرْءُ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً ۔ (بخاری)

Translation: **Asma b Abu Bakr ® reports that one day Rasulullah (S) delivered a speech, describing the punishment of the grave and, as a result, the Muslims were crying bitterly.**

[From Bukhari]

Explanatory Note: **They were crying because grave is the first step towards the Akhirah and the people have great concern for their deliverance. There is no surety that they will be able to respond correctly to the three questions of angels in the grave.**

432. Subject Same

(۴۳۲) عَنِ النَّضْرِ قَالَ كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسٍ، فَأَتَيْتُهُ فَقُلْتُ
يَا أَبَا حَمْزَةَ هَلْ كَانَ هٰذَا يُصِيبُكُمْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ؟
فَقَالَ مَعَاذَ اللهِ ۔ إِنْ كَانَتِ الرِّيحُ لَتَشْتَدُّ فَنُبَادِرُ إِلَى الْمَسْجِدِ
مَخَافَةَ أَنْ تَكُونَ الْقِيَامَةُ ۔ (ابوداؤد)

Translation: **Nadar (RA) reports that a black storm came and we asked Anas ® who was alive at that time, " O Abu Hamza! Were you experiencing such storms during the time of Rasulullah (S)?"**

He ® said, " Allah forbid! At the time of Rasulullah (S), with slightest blowing of wind forcefully, we had to rush to Masjid, lest it may not be a prelude to Qayamah".

[From Abu Dawood]

433. *Subject Same*

(٤٣٣) بلغ رسول الله عن اصحابه شيء فخطب فقال،
"عرضت عليّ الجنة فلم ار كاليوم في الخير والشر، ولو
تعلمون ما اعلم لضحكتم قليلا ولبكيتم كثيرا،
فما اتى على اصحاب رسول الله صلى الله عليه وسلم يوم اشد منه غطوا رءوسهم
ولهم خنين. (رياض الصالحين — انس)

Translation: **Anas ® reports that Rasulullah (S) came to know something undesirable about his companions, he addressed the people and said, " The heaven was brought before me. I haven't seen the best and the worst day than today. Had you know that I know, you would have laughed little but cried in abundance".**

Anas ® describes, " It was the worst day for the companions of Rasulullah (S). They covered their heads and lamented all the time".

[From Riyadh Al- Saleheen]

Explanatory Note: **'Undesirable" does not mean the acts of sin but something that he (S) did not like suitable for his**

companions. For example: laughing loudly with voice and that too for a long time or something like that. How Rasulullah (S), the greatest Murabbi [one who purifies and serves as model for others] could prefer such things for the people who were going to be models for others.

This Hadith refers only to Jannah but it seems that the hell was also brought before him. Rasulullah (S) has hinted that you would have cried more and laughed less. It indicates that some time people might have laughed too much that he (S) did not like. So he wanted to correct the situation through this address.

434. *Subject Same*

(۴۳۴) عَنْ عَائِشَةَ رضـ اَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ،
فَقَالَ رَسُوْلُ اللهِ ﷺ مَا يُبْكِيْكِ؟
قَالَتْ ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُوْنَ اَهْلِيْكُمْ يَوْمَ الْقِيَامَةِ؟
قَالَ اَمَّا فِيْ ثَلٰثَةِ مَوَاطِنَ فَلَا يَذْكُرُ اَحَدٌ اَحَدًا،
عِنْدَ الْمِيْزَانِ حَتّٰى يَعْلَمَ اَيَخِفُّ مِيْزَانُهٗ اَمْ يَثْقُلُ،
وَعِنْدَ الْكِتَابِ حِيْنَ يُقَالُ هَآؤُمُ اقْرَءُوْا كِتَابِيَهْ، حَتّٰى يَعْلَمَ اَيْنَ
يَقَعُ كِتَابُهٗ فِيْ يَمِيْنِهٖ اَمْ فِيْ شِمَالِهٖ مِنْ وَّرَآءِ ظَهْرِهٖ،
وَعِنْدَ الصِّرَاطِ اِذَا وُضِعَ بَيْنَ ظَهْرَيْ جَهَنَّمَ۔ (ابوداؤد)

Translation: **It is said about Aisha Siddiqa ® that when she thought about Hellfire, she cried. Rasulullah (S) asked her ®, " What makes you to cry?"**

She ® said, " I thought about the Hellfire and cried. Will you remember your wives on the Day of Judgment?"

Rasulullah (S) said, " There are three occasions when no one will remember about anyone:
*** At the time, when the deeds will be measured/weighed. Every one will be worried to know whether the scale is heavy or light?**

*** At the time, when the scroll of deeds of each person will be presented for reading. Is it given in the right hand or in the left from behind?**

*** At the time, when crossing over the Pulsarat [the bridge]. That will be put over the Hellfire and man has to cross it.**

[From Abu Dawood]

435. *Subject Same*

(٤٣٥) كَانَ الرَّجُلُ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زُكِّيَ قَالَ،
"اَللّٰهُمَّ لَا تُؤَاخِذْنِيْ بِمَا يَقُوْلُوْنَ وَاغْفِرْلِيْ مَا لَا يَعْلَمُوْنَ"

(الادب المفرد ـــــــــ عدی رض)

Translation: **Adi b Ha'tim ® reports about the condition of the companions of Rasulullah (S) that when someone praised them at their faces they used to pray, " O Allah! Whatever these people are saying about me, don't make me accountable for that and my shortcomings that they don't know, O Allah! Forgive them".**

[From Adab Al-Mufrad]

436. *Subject Same*

(۴۳۶) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ،
لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ،
"اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ
وَهُمْ مُّهْتَدُوْنَ۔ (الانعام، ۸۲)

شَقَّ ذٰلِكَ عَلٰٓى اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ وَقَالُوْا "اَيُّنَا لَمْ يَظْلِمْ نَفْسَهٗ؟
فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَيْسَ كَمَا تَظُنُّوْنَ، اِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ
لِابْنِهٖ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ۔ (مسند احمد)
"حضرت عبداللہ بن مسعود رضی اللہ عنہ کہتے ہیں،

Translation: **Abdullah b Maswood ® reports that when the following Verse 82 of Surah Al-Ana'm: "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided", was revealed to Rasulullah (S), his companions were very much perturbed and said, " Who is amongst us who has not committed sin?"**

Hearing this, Rasulullah (S) said, " This Verse does not mean what you are understanding. Here it means "Shirk" [making partner with Allah] the way Luqman exhorted his son: "O my son! Don't associate partners with Allah, that is the oppression of great magnitude"[Surah Luqman: 13]

[From Musnad Ahmad]

Explanatory Note: **This Hadith pinpoints how much conscious the Companions of Prophet (S) were about their Iman and its demands and about the accountability in Akhirah. It must open our eyes and see where we are standing today?**

437. *Subject Same*

(۴۳۷) عَنْ اُمِّ الدَّرْدَاءِ عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا قَالَتْ، قُلْتُ لَهُ: "مَالَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ وَّ فُلَانٌ"؟

قَالَ، اِنِّي سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:

اِنَّ وَرَآءَكُمْ عَقَبَةً كَؤُوْدًا لَا يَجُوْزُهَا الْمُثْقَلُوْنَ"

فَاَنَا اُحِبُّ اَنْ اَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ۔ (ترغیب ترہیب بحوالہ طبرانی)

Translation: **Umme Darda ® narrates that she told to her husband Abu Darda ®, " The way such and such persons are trying to acquire mal [wealth], why don't you try like that?**

He [Abu Darda ®] said, " I have heard Rasulullah (S) saying: the wayfarers of Akhirah face an extraneous mountain and those who are heavily loaded will not be able to cross it. So I want to go from this world lightly in order to cross that mountain at ease".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: **We are in this world like a wayfarer. Our destination is Akhirah and we have to go there. A traveler keeps light luggage. So what benefit will be for collecting so much worldly things? It will be a burden and we will be accountable for that and that will be a difficult stage.**

438. *Subject Same*

(۴۳۸) عَنْ أَبِي أَسْمَاءَ أَنَّهُ دَخَلَ عَلَى أَبِي ذَرٍّ وَهُوَ بِالرَّبَذَةِ وَعِنْدَهُ
امْرَأَةٌ سَوْدَاءُ مُشَنَّعَةٌ لَيْسَ عَلَيْهَا أَثَرُ الْمَحَاسِنِ وَلَا الْخَلُوقِ،
فَقَالَ: أَلَا تَنْظُرُونَ إِلَى مَا تَأْمُرُنِي هٰذِهِ السُّوَيْدَاءُ؟ تَأْمُرُنِي أَنْ
آتِيَ الْعِرَاقَ، فَإِذَا أَتَيْتُ الْعِرَاقَ مَالُوا عَلَيَّ بِدُنْيَاهُمْ،
وَإِنَّ خَلِيلِي صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَهِدَ إِلَيَّ أَنَّ دُونَ جِسْرِ جَهَنَّمَ
طَرِيقًا ذَا دَحْضٍ وَمَزَلَّةٍ، وَإِنَّا أَنْ نَأْتِيَ عَلَيْهِ وَفِي أَحْمَالِنَا اقْتِدَارٌ وَاضْطِمَارٌ
أَحْرَى أَنْ نَنْجُوَ مِنْ أَنْ نَأْتِيَ عَلَيْهِ وَنَحْنُ مَوَاقِيرُ۔ (ترغیب ترہیب بحوالہ احمد)

Translation: **Abu Asma ® reports that he went to meet Abu Zar Ghaffa'ri ® at Rabzah. At that time, an ugly woman who had neither beauty nor any decoration was sitting by his side.**

Abu Zar said, " Don't you see what advice she is giving to me?" She is advising me to go to Iraq and if I go there, people will honor me with their worldly things. Whereas, my beloved friend, Prophet Rasulullah (S) has advised me that a bridge on the Hellfire is very slippery and that I have to cross it. The less I have burden on me, the better

chance of salvation is there. If I go there heavily loaded, there is little chance to get it through”.

[Al-Targheeb wa Al-Tarheeb: Musnad Ahmad]

439. *In the way of Deen*

(٤٣٩) وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ
فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ، وَهُمْ أَصْحَابُ الصُّفَّةِ، حَتَّى يَقُولَ الْأَعْرَابُ:
هٰؤُلَاءِ مَجَانِينُ أَوْ مَجَانُونَ،
فَإِذَا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: "لَوْ تَعْلَمُونَ مَا لَكُمْ
عِنْدَ اللهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً" (ترغيب ترهيب بحواله ترمذى)

Translation: **Fadalah b Ubaid ® reports that when Rasulullah (S) was leading the Salah, the people of “Suffah” used to fell down on the ground due to starvation and poverty and the Bedouin, from countryside, who did not know their position, used to consider them as mad men.**

After completing the Salah, Rasulullah (S) addressing them used to say, “O the people of Suffah! Had you been

in know of the reward that you are going to get in Akhirah, in lieu of your sacrifices, you would have desired for more starvation and poverty".

[Al-Targheeb wa Al-Tarheeb: Tirmizi]

Explanatory Note: **The people of Suffah were those Muslim brothers who were turned out from their homes on account of Islam in such a manner that they had nothing with them. So, you should not consider about them that hey were lazy and good for nothing people. In fact, they could earn their livelihood on their own accord but Rasulullah (S) had engaged them as full time workers for the Deen of Allah. Some were getting proper military training and very often were sent with military errands. Some were being trained as Da'ee Ilallah and were commissioned frequently for that purpose.**

Now when the Jamaah had taken their entire time for its needs, where there was time for them to do trade or some work for their livelihood. The people of the Jamaah were trying to sustain them to the extent possible on their part. That was the time of trial and tribulation for the entire Jamaah too. As such, practically, everyone was encountering and passing through the same situation.

440. *Subject Same*

(۴۴۰) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو،

قَالَ بَيْنَمَا اَنَا قَاعِدٌ فِى الْمَسْجِدِ وَحَلْقَةٌ مِّنْ فُقَرَآءِ الْمُهَاجِرِيْنَ

قُعُوْدٌ، اِذْ دَخَلَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَعَدَ اِلَيْهِمْ فَقُمْتُ اِلَيْهِمْ۔

فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لِيُبَشَّرْ فُقَرَاءُ الْمُهَاجِرُوْنَ بِمَا يَسُرُّ وُجُوْهَهُمْ،

فَاِنَّهُمْ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ الْاَغْنِيَاءِ بِاَرْبَعِيْنَ عَامًا،

قَالَ فَلَقَدْ رَاَيْتُ اَلْوَانَهُمْ اَسْفَرَتْ، قَالَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو حَتّٰى

تَمَنَّيْتُ اَنْ اَكُوْنَ مَعَهُمْ اَوْ مِنْهُمْ۔ (مشكوٰة)

Translation: **Abdullah b Umro ® reports that he was sitting in Masjid Nabavi and a group of poor Muhajreen was also sitting in the Masjid. Rasulullah (S) came out of his quarters and preferred to sit with the group of Muhajreen. He also joined tem.**

Rasulullah (S), addressing the Muhajreen, said, " Glad tidings are for the poor amongst the Muhajreen, their depressed faces should show the glow of happiness. These people will enter into Jannah [paradise] forty years ahead of the rich people".

Abdullah b Umar ® adds that the faces of these poor Muhajreen were brightened with glow and he wished that he would have been with them or from amongst the Muhajreen!

[From Mishkat]

Explanatory Note: **These poor Muhajreen came to Madinah, sacrificing and leaving every thing behind. That raised their status in the channels of Islamic history. Their status will be measured in terms of the sacrifice made by them both here and in the Hereafter. The question arises that when Rasulullah (S) gave them glad tidings why their faces were brightened with happiness? We also read and listen the same messages but we don't feel any change amongst ourselves. What's wrong with us?** It was due to the fact that they were extremely scared of hellfire and desirous to get into Jannah. **Their constant struggle in the way of Allah and encountering innumerable atrocities every now and then aggravated**

their desire for Jannah. It was but natural. A man loves the objective most for which he has invested the best capital of his life and made tireless efforts ceaselessly.

441. *Longing for Jannah*

(۴۴۱) عَنْ رَبِيعَةَ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ:
كُنْتُ أَخْدُمُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَارِي، فَإِذَا كَانَ اللَّيْلُ أَوَيْتُ إِلَى رَسُولِ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبِتُّ عِنْدَهُ فَلَا أَزَالُ أَسْمَعُهُ يَقُولُ،
سُبْحَانَ اللهِ، سُبْحَانَ اللهِ، سُبْحَانَ رَبِّي حَتَّى أَمَلَّ أَوْ تَغْلِبَنِي عَيْنِي فَأَنَامَ،
فَقَالَ يَوْمًا يَا رَبِيعَةُ سَلْنِي فَأُعْطِيَكَ،
فَقُلْتُ أَنْظِرْنِي حَتَّى أَنْظُرَ. وَتَذَكَّرْتُ أَنَّ الدُّنْيَا فَانِيَةٌ مُنْقَطِعَةٌ،
فَقُلْتُ يَا رَسُولَ اللهِ أَسْأَلُكَ أَنْ تَدْعُوَ اللهَ أَنْ يُنَجِّيَنِي مِنَ النَّارِ وَ
يُدْخِلَنِي الْجَنَّةَ،
فَسَكَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ،
مَنْ أَمَرَكَ بِهٰذَا؟
قُلْتُ مَا أَمَرَنِي بِهِ أَحَدٌ وَلٰكِنِّي عَلِمْتُ أَنَّ الدُّنْيَا مُنْقَطِعَةٌ فَانِيَةٌ
وَأَنْتَ مِنَ اللهِ بِالْمَكَانِ الَّذِي أَنْتَ مِنْهُ فَأَحْبَبْتُ أَنْ تَدْعُوَ اللهَ لِي،
قَالَ إِنِّي فَاعِلٌ فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ۔ (ترغيب بحواله طبرانى)

Translation: **Rabee' b Kaa'b ® reports that I used to serve Rasulullah (S) during the daytime and at night, I used to stay with him (S). I used to listen Rasulullah (S), saying these words: "Subhanallah, Subhanallah, Subhana Rabbi" till I got tired of listening and fell asleep.**

One day Rasulullah (S) asked, " O Rabee'! Ask me [the thing you like] and I will give you". I told, " Give me some time so that I may ponder over it [that what I should ask from you]".

I thought that this world is mortal and going to end one day. So why should I ask about it? I said, " O Prophet of Allah! I ask you to pray to Allah to save me from fire and grant me the Jannah". Rasulullah (S) kept quite for sometime and then asked, " Who directed you to ask for it?"

I replied, " No body told me this thing but I thought myself that this world is mortal. Then why should I ask you for a thing [that is not going to last]? I know that you are the most favorite of Allah and, therefore, preferred to put before you the problem of salvation in the Akhirah and you pray for me".

Rasulullah (S) said, " I will definitely pray for you but you help me with abundance of Salah".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: **The companions of Prophet (S) were very intelligent people. It was crystal clear before them that a thing that is not lasting is not worth to be begged for. Only the Akhirah is worth to be prayed for. If one is saved from the wrath of Allah, the eternal house will then become his abode. This is the only reality to be tried for. Man can fulfill this desire by offering Salah, especially non-obligatory, in abundance. That was the advice given by Rasulullah (S) to Ibne Rabee' ®.**

442. *Emphasis over Fasting*

(۴۴۲) عَنْ اَبِیْ اُمَامَةَ رَضِیَ اللهُ عَنْهُ قَالَ اَتَیْتُ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ فَقُلْتُ یَا رَسُوْلَ اللهِ
دُلَّنِیْ عَلٰی عَمَلٍ اَدْخُلُ بِهِ الْجَنَّةَ ۔
قَالَ عَلَیْكَ بِالصَّوْمِ فَاِنَّهُ لَا مِثْلَ لَهُ ؛
قَالَ فَكَانَ اَبُوْ اُمَامَةَ لَا یُرٰی فِیْ بَیْتِهِ الدُّخَانُ اِلَّا اِذَا نَزَلَ بِهِمْ
ضَیْفٌ ۔ (ترغیب

Translation: **Abu Umamah ® reports that I went to Rasulullah (S) and said, “ O the Prophet of Allah! Tell me an act that may lead me to Jannah”.**

Rasulullah (S) said, “ Make fasting incumbent upon you as there is no parallel to it”.

It is said that after that no one saw sign of smoke coming out of his house during daytime except, if there is a guest.

[Al-Targheeb wa Al- Tarheeb]

443. *Martyrdom and the longing for Jannah*

(۴۴۳) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ:

انْطَلَقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ

وَجَاءَ الْمُشْرِكُونَ،

فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ

أَنَا دُونَهُ،

فَدَنَا الْمُشْرِكُونَ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُومُوا إِلَى جَنَّةٍ عَرْضُهَا

السَّمٰوَاتُ وَالْأَرْضُ،

قَالَ عُمَيْرُ بْنُ الْحُمَامِ "يَا رَسُولَ اللهِ جَنَّةٌ عَرْضُهَا السَّمٰوَاتُ وَالْأَرْضُ؟"

قَالَ نَعَمْ،

قَالَ "بَخٍ بَخٍ"

فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ؟"

فَقَالَ لَا وَاللهِ يَا رَسُولَ اللهِ، إِلَّا رَجَاءَ أَنْ أَكُونَ مِنْ أَهْلِهَا،

قَالَ "فَإِنَّكَ مِنْ أَهْلِهَا"

فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ "إِنْ أَنَا

حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هٰذِهِ إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ" فَرَمٰى بِمَا كَانَ مَعَهُ

مِنَ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ رَضِيَ اللهُ عَنْهُ۔ (مسلم)

Translation: **Anas b Malik ® reported that Rasulullah (S) and his companions started from Madinah and reached Badr before the arrival of the idolaters. Addressing his (S) companions, Rasulullah (S) said, " None of you should go ahead of me. I will be in front of you."**

When the idolaters came nearer, Rasulullah (S) said, " Go ahead for getting into Jannah, the length and breath of which equals to earth and heaven".

Umair b Hamma'm ® said, " Really! Its length and breath equals to earth and heaven?" Rasulullah (S) said, " Yes". He [Ibne Hamma'm ®] said, "Wah! Wah!" Rasulullah (S) asked, " Why are you saying Wah! Wah?"

He said, " By Allah! O Rasulullah (S)! I said so because I have a great longing to get into Jannah". Rasulullah (S) said, " You are from the people of Jannah".

After that, he took some dates from his quiver and started eating. He then realized that it will take time to finish them and it is burdensome to live so long. The war was in full swing. He threw the dates in hand, jumped into the battle and fought with enemies valiantly, till he got killed [became Martyred].

[From Muslim]

Explanatory Note: **This Hadith tells us that Rasulullah (S) himself was in command of his people. The situation was not like this that he was resting in some shade and praying for the conquest of his army. In fact, he was leading his people and was in the forefront.**

444. *Subject Same*

عَنْ جَابِرٍ رَضِيَ اللهُ لَمَّا قُتِلَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ يَوْمَ أُحُدٍ،

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

يَا جَابِرُ أَلَا أُخْبِرُكَ مَا قَالَ اللهُ لِأَبِيكَ؟

قُلْتُ بَلَى،

قَالَ مَا كَلَّمَ اللهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ وَكَلَّمَ أَبَاكَ كِفَاحًا

فَقَالَ يَا عَبْدَ اللهِ تَمَنَّ عَلَيَّ أُعْطِكَ،

قَالَ يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً،

قَالَ إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ،

قَالَ يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي، فَأَنْزَلَ اللهُ هٰذِهِ الْآيَةَ "وَلَا تَحْسَبَنَّ

الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا ط بَلْ أَحْيَاءٌ...... اَلْآيَةَ كُلَّهَا۔ (آل عمران ۱۶۹-۱۷۰)

(ترمذی و ابن ماجہ)

Translation: **Jabir b Abdullah ® reports that when my father Abdullah b Hara'm ® was killed [martyred] on the day of Uhad, Rasulullah (S) said, " O Jabir ®! Should I not tell you what Allah told to your father [after he got martyred]?" I [Jabir ®] told, " Definitely".**

Rasulullah (S) said, " Allah (SWT) does not talk to anyone except from the background but He talked to your father face to face and said: O Abdullah! Tell Me, what you desire and I will fulfill it".

He [Abdullah ®] said, " O my Lord! Give me another life [so that I go to the world] and be killed in Your way again".

Allah (SWT) said, " It had already been resolved that whoever comes to Me will not return [to earth]". He [Abdullah ®] said, " O my Lord! I wish, my desire may be communicated to the companions who are left behind".

Allah (SWT) revealed these Verses of Al-Imran: 169 - 170:

" Think not of those who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.
Jubilant (are they) because of that which Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: that there shall no fear come upon them neither shall they grieve".

[From Tirmizi and Ibne Ma'ja]

Explanatory Note: **This Hadith is in connection with the Battle of Uhud. The above Verses of the Qur'an were revealed that magnify the significance of those who are killed [martyred] in the way pf Allah.**

445. Subject Same

۴۴۵) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ غَابَ عَمِّيْ أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ،
فَقَالَ يَا رَسُوْلَ اللهِ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِيْنَ لَئِنْ أَشْهَدَنِيْ
اللهُ قِتَالَ الْمُشْرِكِيْنَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ،
فَلَمَّا كَانَ يَوْمُ أُحُدٍ وَّانْكَشَفَ الْمُسْلِمُوْنَ، قَالَ
اللّٰهُمَّ إِنِّيْ أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ
يَعْنِي الْمُشْرِكِيْنَ،
ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ رَضِيَ اللهُ عَنْهُ فَقَالَ
يَا سَعْدُ بْنَ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ إِنِّيْ أَجِدُ رِيْحَهَا دُوْنَ أُحُدٍ،
قَالَ سَعْدٌ فَمَا اسْتَطَعْتُ يَا رَسُوْلَ اللهِ أَصْنَعُ مَا صَنَعَ.
قَالَ أَنَسٌ فَوَجَدْنَا بِهِ بِضْعًا وَّثَمَانِيْنَ ضَرْبَةً بِسَيْفٍ أَوْ طَعْنَةً بِرُمْحٍ
أَوْ رَمْيَةً بِسَهْمٍ وَّوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُوْنَ، فَمَا عَرَفَهُ
أَحَدٌ إِلَّا أُخْتُهُ بِبَنَانِهِ، فَقَالَ أَنَسٌ كُنَّا نَرٰى أَوْ نَظُنُّ أَنَّ هٰذِهِ الْآيَةَ نَزَلَتْ فِيْهِ وَفِيْ
أَشْبَاهِهِ،
"مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللهَ الخ" (الاحزاب ۲۳) (بخاری، مسلم، نسائی)

Translation: **Anas b Malik ® reports that his uncle, Anas b Nazar ®, due to his absence from Madinah, could not participate in the Battle of Badr. He [Anas b Nazar ®] said, " O Prophet of Allah! I could not participate in the first battle [between Kufr and Islam]. If there is another confrontation with idolaters and Allah gives me Tawfeeq, Allah will witness my performance".**

So when the Battle of Uhud occurred and Muslims retreated in disarray, Anas b Nazar ® said, " O Allah! I

seek thy pardon for what Muslims have done and dissociate myself from what the idolaters are doing".

He ® then advanced ahead, met Saa'd b Maa'z ® in the way and said to him, " O Saa'd b Maa'z! By Allah, the Helper, I am heading towards Jannah. I am smelling its fragrance across the Uhud".

[Afterward] Saa'd b Maa'z ® reported to Rasulullah (S), " O the Prophet of Allah! The performance [in the battlefield] that Anas b Nazar ® had shown, it was not possible for me to do it".

The narrator of this Hadith, Anas b Malik ® adds that he had seen more than eighty wounds of swords, arrows and spears on his body. The idolaters killed him so ruthlessly that his body was beyond recognition. His sister recognized him by his finger.

Anas b Malik ® opines that Verse 23 of Surah Al-Ahza'b was applicable to such people:

" Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death [in battlefield], and some of them still are waiting; and they have not altered in the least" [The Qur'an. 33:23]

[From Bukhari, Muslim and Nisa'i]

446. *Subject Same*

(۳۴۶) عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ،

جَآءَ اُنَاسٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِ ابْعَثْ مَعَنَا رِجَالًا يُعَلِّمُوْنَا الْقُرْاٰنَ
وَالسُّنَّةَ فَبَعَثَ اِلَيْهِمْ سَبْعِيْنَ رَجُلًا مِّنَ الْاَنْصَارِ يُقَالُ لَهُمُ الْقُرَّآءُ، فِيْهِمْ
خَالِيْ حَرَامٌ يَقْرَءُوْنَ الْقُرْاٰنَ وَيَتَدَارَسُوْنَهٗ بِاللَّيْلِ يَتَعَلَّمُوْنَ، وَكَانُوْا
بِالنَّهَارِ يَجِيْئُوْنَ بِالْمَآءِ، فَيَضَعُوْنَهٗ فِي الْمَسْجِدِ، وَيَحْتَطِبُوْنَ فَيَبِيْعُوْنَهٗ
وَيَشْتَرُوْنَ بِهِ الطَّعَامَ لِاَهْلِ الصُّفَّةِ وَلِلْفُقَرَآءِ،

فَبَعَثَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ، فَعَرَضُوْا لَهُمْ فَقَتَلُوْهُمْ قَبْلَ اَنْ يَّبْلُغُوا الْمَكَانَ، فَقَالُوْا
اَللّٰهُمَّ اَبْلِغْ عَنَّا نَبِيَّنَا اَنَّا قَدْ لَقِيْنَاكَ فَرَضِيْنَا عَنْكَ وَرَضِيْتَ عَنَّا،

قَالَ وَاَتٰى رَجُلٌ حَرَامًا خَالَ اَنَسٍ مِّنْ خَلْفِهٖ فَطَعَنَهٗ بِرُمْحٍ حَتّٰى اَنْفَذَهٗ،
فَقَالَ فُزْتُ وَرَبِّ الْكَعْبَةِ۔

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اِخْوَانَكُمْ قَدْ قُتِلُوْا، وَاِنَّهُمْ قَالُوا اللّٰهُمَّ
بَلِّغْ عَنَّا نَبِيَّنَا اَنَّا قَدْ لَقِيْنَاكَ فَرَضِيْنَا عَنْكَ وَرَضِيْتَ عَنَّا۔ (بخاری ومسلم)

Translation: **Anas b Malik ® reported that some people approached Rasulullah (S) with the request to send some people with them for teaching the Qur'an. Rasulullah (S), from amongst the Ansa'r, sent seventy persons who were the scholar of the Qur'an. My uncle Hara'm ® was one of them. These people were studying the Qur'an during night and during daytime were fetching water for the Masjid Nabavi, cut/collect woods from the forest, sell it in**

the market and from the proceed meet the food requirements of the people of Suffah and the poor.

Rasulullah (S) sent these people for the teaching of the Qur'an. They killed these seventy brothers in the wayside. When they were being slaughtered, they prayed to Allah, " O Allah! Convey our message to Prophet (S): We have met our Lord. He is pleased with us and we are please with Him".

The narrator of this Hadith says that a person came to Hara'm ®, the Uncle of Anas ® and attacked with spear from the back and it crossed through his body, he [Haram ®] said, " By Allah, the Lord of Kaa'ba, I have attained success".
Rasulullah (S) got the news in Madinah through Wahi. He (S) informed the people that your brothers who were sent for teaching have been killed in the wayside and while dying, they said, " O Allah! Convey the message to our Prophet (S) that we have met our Lord. Allah is pleased with our sacrifices and we are pleased with our Lord after getting the reward".

[From Bukhari and Muslim]

Explanatory Note: **The seventy Ansa'r, who have been referred in this Hadith, were deputed to arrange food and water for the people of Suffah and were learning the Qur'an from Rasulullah (S) during nighttime. They were not like us. They were studying the Qur'an, understanding its meanings and concept and bringing it into practice. Their study of the Qur'an was thus different from us.**

The words " Fuztu wa Rabbil Kaa'ba" have been used in the Hadith, "Faouz" means to attain the objective after

encountering all the eventualities. So it is not a bad bargain that I am being put to gallows. This is the real success. I have got the Jannah, the ultimate goal of my life.

447. *Subject Same*

(٤٤٧) عَنْ اَبِيْ بَكْرِ بْنِ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ اَبِيْ وَهُوَ
بِحَضْرَةِ الْعَدُوِّ وَيَقُوْلُ،
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوْفِ۔
فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ، فَقَالَ يَا اَبَا مُوْسٰى، اَنْتَ سَمِعْتَ رَسُوْلَ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هٰذَا؟
قَالَ نَعَمْ،
فَرَجَعَ اِلٰى اَصْحَابِهٖ فَقَالَ اَقْرَأُ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهٖ
فَاَلْقَاهُ ثُمَّ مَشٰى بِسَيْفِهٖ اِلَى الْعَدُوِّ فَضَرَبَ بِهٖ حَتّٰى قُتِلَ۔ (مسلم، ترمذی)

Translation: **Abu Bakr son of Abu Musa Asha'ri ® reports that he heard his father, during battlefield, quoting Rasulullah (S) said, "The doors of heaven are under the shadow of swords".**
Hearing this, a person who was in ordinary dress, got up from his place and asked my father, " O Abu Musa ®! Have you really heard Rasulullah (S) saying these words?" He [Abu Musa ®] said, " Definitely".

He then returned to his people and said 'Assalamu Alaikum" [as his last greetings], then broke his sheath, throw it away on the ground, advanced towards enemy with his sword, killed many of them till he was killed [became martyred].

[From Muslim & Tirmizi]

448. *Subject Same*

(۳۴۸) عَنْ شَدَّادِ بْنِ الْهَادِ رَضِيَ اللهُ عَنْهُ

اَنَّ رَجُلًا مِّنَ الْاَعْرَابِ جَآءَ اِلَى النَّبِيِّ ﷺ فَاٰمَنَ بِهٖ وَاتَّبَعَهٗ ثُمَّ قَالَ "أُهَاجِرُ مَعَكَ"

فَأَوْصٰى بِهِ النَّبِيُّ ﷺ بَعْضَ أَصْحَابِهٖ فَلَمَّا كَانَتْ غَزَاتُهٗ غَنِمَ النَّبِيُّ ﷺ فَقَسَمَ وَقَسَمَ لَهٗ فَاَعْطٰى اَصْحَابَهٗ مَا قَسَمَ لَهٗ، وَكَانَ يَرْعٰى ظَهْرَهُمْ فَلَمَّا جَآءَ دَفَعُوْهُ اِلَيْهِ،

فَقَالَ مَا هٰذَا؟

قَالُوْا قَسْمٌ قَسَمَهٗ لَكَ النَّبِيُّ ﷺ فَاَخَذَهٗ، فَجَآءَ بِهٖ اِلَى النَّبِيِّ ﷺ

فَقَالَ مَا هٰذَا؟

قَالَ قَسَمْتُهٗ لَكَ،

فَقَالَ مَا عَلٰى هٰذَا اتَّبَعْتُكَ، وَلٰكِنِ اتَّبَعْتُكَ عَلٰى اَنْ اُرْمٰى اِلٰى هٰهُنَا وَاَشَارَ اِلٰى حَلْقِهٖ بِسَهْمٍ، فَاَمُوْتَ فَاَدْخُلَ الْجَنَّةَ،

فَقَالَ اِنْ تَصْدُقِ اللهَ يَصْدُقْكَ،

فَلَبِثُوْا قَلِيْلًا، ثُمَّ نَهَضُوْا اِلٰى قِتَالِ الْعَدُوِّ فَاُتِيَ بِهٖ اِلَى النَّبِيِّ ﷺ يُحْمَلُ قَدْ اَصَابَهٗ سَهْمٌ حَيْثُ اَشَارَ،

فَقَالَ النَّبِيُّ ﷺ أَهُوَ هُوَ؟

قَالُوْا نَعَمْ،

قَالَ صَدَقَ اللهَ فَصَدَقَهٗ ثُمَّ كَفَّنَهُ النَّبِيُّ ﷺ فِيْ جُبَّتِهِ الَّتِيْ عَلَيْهِ ثُمَّ قَدَّمَهٗ فَصَلّٰى عَلَيْهِ وَكَانَ مِمَّا ظَهَرَ مِنْ صَلَاتِهٖ،

اَللّٰهُمَّ هٰذَا عَبْدُكَ خَرَجَ مُهَاجِرًا فِيْ سَبِيْلِكَ فَقُتِلَ شَهِيْدًا اَنَا شَهِيْدٌ عَلٰى ذٰلِكَ - (نسائی)

Translation: **Shadda’d b Haa’d ® narrates that a Bedouin came to Rasulullah (S), became Muslim, accompanying him (S) said, “ I am migrating to live with you”.**

Rasulullah (S) then gave some directions about him to some of his companions. He [the Bedouin] participated in a Ghazwah. Rasulullah (S) distributed the Ghanimah with a share also for him. He (S) handed over that share to a companion to keep for him as he was out at that time to take care of the camels of Mujahedeen. When the Bedouin returned, his share was given to him.

He asked, “ What is this?” People said, “ Rasulullah (S) has given this share [of Ghanimah] to you”. The Bedouin took his share and went to Rasulullah (S) and said, “ What is this?” He (S) said, “ This is your share that I gave:

The Bedouin said, “ I haven’t followed you for this mal [Ghanimah]. I followed you because I desire that an arrow of the enemy hits my throat [he pointedly said so] and kills me and then I get into Jannah”.

Rasulullah (S) said, “ If you are truthful in your intentions, Allah will treat you like that”.

After some time, the Bedouin went on a Jihad with some other people [and he was killed due to an arrow of enemy that hit his throat]. His dead body was brought to Rasulullah (S). He (S) asked, “ Is he that man [who desired for Shahadah –Martyred]?” People said, “ Yes”.

Rasulullah (S) said, “ He was truthful in his desire. Allah fulfilled it”.

Then Rasulullah (S) took his headgear [Turban], gave it for his coffin, offered his Salatul Janazah [prayer for the dead body] and prayed, “ O Allah! He (the Bedouin] is your slave. He migrated in Your way and got martyred. I stand witness to it”.

[From Nisa'i]

449. *Longing for Jannah*

(٤٧٩) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا مِّنَ الْحَبَشَةِ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ،

فَقَالَ: "يَا رَسُوْلَ اللهِ، فُضِّلْتُمْ عَلَيْنَا بِالْأَلْوَانِ وَالنُّبُوَّةِ أَفَرَأَيْتَ إِنْ

آمَنْتُ بِمِثْلِ مَا آمَنْتَ بِهِ، وَعَمِلْتُ بِمِثْلِ مَا عَمِلْتَ بِهِ إِنِّيْ لَكَائِنٌ مَّعَكَ

فِي الْجَنَّةِ"؟

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "مَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ كَانَ لَهُ بِهَا عَهْدٌ عِنْدَ اللهِ،

وَمَنْ قَالَ سُبْحَانَ اللهِ كُتِبَ لَهُ مِائَةُ أَلْفِ حَسَنَةٍ"

فَقَالَ رَجُلٌ: "يَا رَسُوْلَ اللهِ، كَيْفَ نَهْلِكُ بَعْدَ هٰذَا؟"

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "وَالَّذِيْ نَفْسِيْ بِيَدِهِ إِنَّ الرَّجُلَ لَيَجِيءُ يَوْمَ الْقِيَامَةِ

بِعَمَلٍ لَوْ وُضِعَ عَلَى جَبَلٍ لَأَثْقَلَهُ، فَتَقُوْمُ النِّعْمَةُ مِنْ نِّعَمِ اللهِ، فَتَكَادُ تَسْتَنْفِدُ

ذٰلِكَ كُلَّهُ، لَوْلَا مَا يَتَفَضَّلُ اللهُ مِنْ رَّحْمَتِهِ، ثُمَّ نَزَلَتْ: (هَلْ أَتَى عَلَى

الْإِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا) إِلَى قَوْلِهِ: (وَإِذَا رَأَيْتَ

ثَمَّ رَأَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا)

فَقَالَ الْحَبَشِيُّ "يَا رَسُوْلَ اللهِ، وَهَلْ تَرَى عَيْنِيْ فِي الْجَنَّةِ مِثْلَ مَا تَرَى عَيْنُكَ"

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "نَعَمْ".

فَبَكَى الْحَبَشِيُّ حَتَّى فَاضَتْ نَفْسُهُ -

قَالَ ابْنُ عُمَرَ: فَأَنَا رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُدْلِيْهِ فِيْ حُفْرَتِهِ - (ترغیب بحوالہ طبرانی)

Translation: **Abdullah b Umar ® narrates that a person from Ethiopia came to Rasulullah (S) and said, " O Prophet of Allah! You [people] have fair color as well have been honored with Prophethood. Tell me, "If I become Muslim as you are and I do good deeds as you are doing, is there any possibility that I will be in your company in Jannah?"**

Rasulullah (S) said, " Who says [commits to] "La Ilaha Illallah", will live with me in Jannah, Allah has ordained it in the Qur'an [Al-Nisa Verses 69 –70] and who says "Subhanallah", hundred thousand good deeds will be recorded in his deed-scroll".

A person spoke, " O Prophet of Allah! After these [favors of Allah], how shall we be destroyed [go to Hellfire]?"

Rasulullah (S) said, " I swear by that who controls my life! Man will face Allah (SWT) on the Day of Judgment with deeds heavier than mountain but when they will be compared even with one favor of Allah, it will be heavier than his entire deeds. [Hence, no body should feel proud of his deeds] It is His Rahmah [Mercy] that will pave the way to Jannah".

Rasulullah (S) then recited from the Qur'an: Surah Al-Dahar or Al-Insa'n (76), Verses: 1 to 20 [From Hal Ata Alal Insa'ney to Mulkun Kabeera].

Hearing this the Ethiopian man said, " O the prophet of Allah! In the manner you are witnessing the bounties of Jannah, will my eyes see them like yours [or as have been described in this Surah]?"

Rasulullah (S) said, "Yes".

The Ethiopian man started crying till he breathed his last.

Abdullah b Umar ® added, " I have seen Rasulullah (S) getting his body descended in the grave".

[Al-Targheeb wa Al-Tarheeb: Tabrani]

Explanatory Note: **While studying this Hadith, better also refer the Hadith at #16 and # 283 of this collection.**

450. *Subject Same*

(٤٥٠) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

إِذَا أَرَادَ اللّٰهُ بِامْرِيءٍ خَيْرًا جَعَلَ لَهُ وَاعِظًا مِّنْ نَفْسِهِ. (مسند الفردوس للديلمي باسناد ديه)

Translation: **Rasulullah (S) said, " When Allah (SWT) wants to grace someone with Khairun Katheerun [abundance of goodness], He transforms his heart into a preacher". [He, then, does not need any outside preaching or exhortation. His inner-self becomes so much conscious that the evil forces do not get any chance to deviate him].**

[Musnad Al-Firdaus: Layalmi]

THE END

[Alhamdulillah, The onerous task of the translation of this book. "Za'de Rah" completed these moments, entirely by the grace of Allah on Monday, August 07, 2000 at 3.42 PM and its revision was completed on September 28, 2000. May Allah accept this most humble service to His Deen and open the hearts and minds of its readers to make it an integral part of their life. Ameen!]